

A STUDY
OF
YASNA I
—
MILLS

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YASNA I,

EXPRESSES HIS ACKNOWLEDGMENTS

TO

THE TRUSTEES OF THE SIR J. JEJEEBHOY
TRANSLATION FUND OF BOMBAY

for purchasing 150 copies of it for presentation to Libraries, and
to persons who may be interested in it. Oxford, Nov., 1910.

SUBSCRIPTION LIST TO YASNA I OF THE AVESTA, WITH THE AVESTA, PAHLAVI, NER.'S SANSKRIT, AND THE PERSIAN TEXTS, ALSO WITH THE CLOSER SANSKRIT EQUIVALENT, BY PROFESSOR MILLS OF OXFORD ; WITH FOUR PHOTOGRAPHIC PLATES OF THE LEADING MSS. 1910. Pp. 168, large form. Price 10 6.

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YASNA I,

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TO

MR. JEMSHID BAHEMEN

(OF TEHERAN, PERSIA)

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THE YASNA OF THE AVESTA

IN CONTINUOUS TREATMENT, WITH THE
AVESTA, PAHLAVI, SANSKRIT,
AND PERSIAN TEXTS,
RESUMED UPON THE PLAN INITIATED IN THE
FIVE ZARATHUŠTRIAN GĀΘAS,

WITH THE FOUR TEXTS,
COMMENTARY, AND DICTIONARY
(1892—1894—1902).

A STUDY OF YASNA I,

with the Avesta Text in a reconstructed Edition, the Pahlavi Text edited with all the variants in its original character and in transliteration, the latter as re-edited from ZDMG., 1903, also with the Sanskrit and Persian texts in transliteration, with translations of the Pahlavi Text into English as re-edited from JRAS., 1905, and of the Sanskrit into English as here first offered, the Avesta text having been translated into English in SBE XXXI, 1887. An Appendix is added, and four photographic plates of Avesta, Sanskrit, and Pahlavi MSS.

BY

DR. LAWRENCE MILLS

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TRANSLATOR OF THE XXXIst VOLUME OF THE SACRED BOOKS
OF THE EAST, AUTHOR OF ZARAΘUŠTRA, PHILO, THE
ACHAEMENIDS, AND ISRAEL, ETC.

—x—

TO BE HAD OF
F. A. BROCKHAUS IN LEIPZIG
1910.

यदि युष्माकं देऽशिवदिग्भ्योऽस्मिन् स्वधिनोऽस्मिन्
 सन्धुतमस्यः प्रस्यप्रथमत्वं इदं यत् अमरे महतरे
 न्योप्रथमं ग्वह्नोदतः किस्वेत् स्वधिनतया युष्मां
 कंतिष्ठा मि ॥ ०६१ ॥ ०६२ ॥ ०६३ ॥ ०६४ ॥ ०६५ ॥ ०६६ ॥ ०६७ ॥ ०६८ ॥ ०६९ ॥ ०७० ॥
 नः प्रस्यापि स्वधिनोऽस्मि ॥ ०७१ ॥ ०७२ ॥ ०७३ ॥ ०७४ ॥ ०७५ ॥ ०७६ ॥ ०७७ ॥ ०७८ ॥ ०७९ ॥ ०८० ॥
 ये न्योराज्यं च अनस्य स द्युः ॥ ०८१ ॥ ०८२ ॥ ०८३ ॥ ०८४ ॥ ०८५ ॥ ०८६ ॥ ०८७ ॥ ०८८ ॥ ०८९ ॥ ०९० ॥
 किस्वपाथिवत्वं स्मृतं तरे ॥ ०९१ ॥ ०९२ ॥ ०९३ ॥ ०९४ ॥ ०९५ ॥ ०९६ ॥ ०९७ ॥ ०९८ ॥ ०९९ ॥ १०० ॥
 वृद्धिदायाश्च सिद्धा मर्दयाः प्रथिव्याः ॥ अस्याश्च यदी
 स्वाधिनोऽस्मि ॥ १०१ ॥ १०२ ॥ १०३ ॥ १०४ ॥ १०५ ॥ १०६ ॥ १०७ ॥ १०८ ॥ १०९ ॥ ११० ॥
 तनमेऽनन्देनामंत्रणे वसं प्राप्नो वं च ॥ यदि युष्माकं म
 त्रिमंत्रयामितमेऽनन्देन परिमामुत ॥ १११ ॥ ११२ ॥ ११३ ॥ ११४ ॥ ११५ ॥ ११६ ॥ ११७ ॥ ११८ ॥ ११९ ॥ १२० ॥
 याश्चामने गरोऽमाने उत मस्य दीयते महतया मनसः

Handwritten text in Devanagari script, arranged in two columns. The script is dense and appears to be a form of Sanskrit or a related classical language. The text is written on aged, slightly discolored paper. The right column contains approximately 12 lines of text, while the left column contains approximately 14 lines. The handwriting is consistent throughout, suggesting a single scribe. There are some small marks and variations in ink density, typical of older manuscripts.

INTRODUCTORY.



INTRODUCTORY.

As this publication will, if time be spared, be followed by a reproduction of the other texts of the Yasna contributed by me to Z.D.M.G., J.R.A.S., and J.A.O.S. as edited with all the Mss. collated, and translated in J.R.A.S., and in J.A.O.S., together with others not yet published, I here insert a provisional Introduction which may be applicable to the whole, adding this word of explanation, as these statements might otherwise appear to my readers to be somewhat too extended when regarded as being preliminary to the reproduction of a single chapter. If opportunity be afforded, then, as of course, this work will reach four or five hundred pages, if not, indeed, rather nearer a thousand.

This book is also, in some parts of it, and for especial reasons, addressed inclusively to a wider public than the very circumscribed circle of Avesta specialists. In presenting the points, however, it has been difficult to avoid giving these preliminary remarks somewhat the air of a Preface, though I occupy some few pages, further on, with items which come more definitively within the sphere of such a section.

The Traditional Lore in general, as a necessary source of critical information, should at once occupy our attention; and this with reference to its application to all phases of the subject, for it is a point which I think nobody will dispute that the first duty now next of all pressing upon us as Avesta searchers is to exploit exhaustively those ancient parts of our exegetical documents which have not been as yet so thoroughly attempted, while

no department of doctrinal development into which they introduce any important elements of interest should be overlooked. I refer of course to these Asiatic Commentaries upon the Avesta in Pahlavi, Sanskrit, and Persian, while I add that the task of editing them should be always combined with a revised version of their original.¹ When we have reached such a point in the career of our investigations as that where accredited writers seriously hold that some of the still vigorous Yaŋts are separated as to the date of their first origin from that of the Gathas by a period of more than a thousand years, it is indeed time for us to complete the examination of those parts of our Lore which more immediately bear upon such a question. For our oldest expository documents, as they exist at present, are, as should never be forgotten, an accumulated débris of much earlier written matter now lost to us, and more original than themselves as attempts at reproduction. And these predecessors must in their turn have had similar forerunners long previous to them, going back, some of them, step by step in a continuous, if at times somewhat wavering, line, to the very days of Zarathuŋtra.

As an intervening subject, the Religion of Ancient Persia at its intermediate stage is here directly involved. And this, as I need hardly say, also offers an especial, if here somewhat unexpected, element of interest vital to the theme but which might seem at first sight to be foreign to our immediate purpose, whereas this divergence is really only apparently of distant application to our entire inquiry, – for I refer to the

¹ To attempt the exploitation of our Pahlavi, Persian and Sanskrit texts includes editorial work and lexicography upon the original Avesta, and that of the most advanced and exhaustive character, at every step, with the vice versa.

bearing of these documents upon the history of ancient Persian Religion itself;—and if we can succeed in mastering this mass of explanatory matter, we have naturally advanced by a long stretch upon the road towards the solution of that leading problem, the question of the later or earlier ages of the various individual and consecutive parts of this so pietistic literature;—for, to fix the dates of these successive historical documents would naturally establish, at the same time, the dates of all the consecutive phases of this national religion.

And this is the more requisite because the indications of this exegetical Lore have become increasingly,—though, of course, not entirely,—justified, by the results of reflection upon study,—and this in spite of their excessively great difficulties.

The serious importance of this later Expository Lore, in itself considered, to the completeness of the relatively ancient, if, in one sense of it, intermediate, Persian religious history, may therefore well claim our attention.

Let us recall the facts,—if it be only in the interests of critical theology, and somewhat aside from their more immediate philological connections and their bearings upon secular history. For this will afford us, in a certain light upon it, a most effective terminus a quo from which to set out upon our general investigation.

It is most certainly true and obviously significant that these traditional documents are themselves, next after the Avesta and the Inscriptions, the most valuable surviving religious records of Old Iran, for,—although they must in some sense be regarded as but inadequate attempts at the exact reproduction of their originals, the cast of thought within them,—in close accordance with this circumstance,—has in so far advanced, or retrograded, since the date of their oldest predecessors that they should form an almost distinctly se-

parate department among the sources of our knowledge of Sasanian and Parthian religious history, and, as a result, even illustrating the more ancient Medo-Persian Faith as being its outcoming sequent;—and this as much so as,—say, some of our own traditional Semitic commentaries are, in the same way, effective in shedding light upon the knowledge of our national and personal religious life as the supposed creation of our Bible, or as Sāyana illustrates the later understanding of the Rik. For,—let us realise it—, these commentaries furnished not only the most valued, but practically the only existing, documents in which the national religion was enclosed within the vast Persian Empire for a very prolonged period of time in the Parthian and Sasanian dynasties, the Avesta itself having been in these intermediate ages—not to speak here of earlier Iran—practically a sealed book, except in so far as its interior meaning was disclosed in these supervening sources of information, as regards a then rapidly modifying religious public opinion. When we, therefore, see the extremely advanced state of religious feeling everywhere manifested in these expository writings, we are the more deeply and favourably impressed;—for this sentiment at certain times and places, and in itself considered, goes far deeper down than that of the original Avesta, although not deeper down than the tone of the original Avesta in general,—just as the elucidations of the Church have put refined interior ideas into many a place in our own Semitic Scriptures where nothing of the kind really exists, or existed. In a closely analogous manner the Pahlavi, Sanskrit, and Persian commentaries do this same thing as regards the Avesta;—and the practical observer will not find any fault with the fact that these better ideas arose from what were really accidental misconceptions of the more original Lore, even in some of its most valued elements.

For, although misconception be present, it is often misconception in a higher direction, and even does honour to the better instincts from which it has proceeded.

Also, as already said, and for the same reason, and as a necessary corollary to it, no historian of religion should afford to remain insensible to the fact that these ancient opinions, though at times exaggerations in this highly religious sense upon their originals, from that very reason gave the key-note to a more refined form of the early Faith in an actually established Creed,—which, like its original, was professed by millions of the human race in successive generations amidst multiplied municipal and political activities which themselves constituted a very powerful influence in the progressive development of the then Ancient World.

For it was, as a faith, one of the most objectively and subjectively practical forms in which religion has ever appeared to us,—as well as one of the most elevated and theoretically profound,—a great national, if not international, fact of incalculable importance as regards the evolution of moral, and even of philosophical ideas,—and of those more immediately practical historical events which most surely everywhere follow and depend upon such predecessors.

Although, then, this traditional, and occasionally somewhat chaotic, because fragmentary, mass of exegesis exhibits at places this almost exaggerated conception of the religious sentiment actually existing in its original in many passages, it yet in the very fact, as I would again emphasise, constitutes a valuable advance upon those earlier habits of religious thought,—having also undergone a mode of growth which indeed seems universal to all continuous religions, that is to say, in a development of faiths which are founded upon the acceptance of a written Lore, which had once, from its gen-

parate department among the sources of our knowledge of Sasanian and Parthian religious history, and, as a result, even illustrating the more ancient Medo-Persian Faith as being its outcoming sequent;—and this as much so as,—say, some of our own traditional Semitic commentaries are, in the same way, effective in shedding light upon the knowledge of our national and personal religious life as the supposed creation of our Bible, or as Sāyana illustrates the later understanding of the Rik. For,—let us realise it—, these commentaries furnished not only the most valued, but practically the only existing, documents in which the national religion was enclosed within the vast Persian Empire for a very prolonged period of time in the Parthian and Sasanian dynasties, the Avesta itself having been in these intermediate ages—not to speak here of earlier Iran—practically a sealed book, except in so far as its interior meaning was disclosed in these supervening sources of information, as regards a then rapidly modifying religious public opinion. When we, therefore, see the extremely advanced state of religious feeling everywhere manifested in these expository writings, we are the more deeply and favourably impressed;—for this sentiment at certain times and places, and in itself considered, goes far deeper down than that of the original Avesta, although not deeper down than the tone of the original Avesta in general,—just as the elucidations of the Church have put refined interior ideas into many a place in our own Semitic Scriptures where nothing of the kind really exists, or existed. In a closely analogous manner the Pahlavi, Sanskrit, and Persian commentaries do this same thing as regards the Avesta;—and the practical observer will not find any fault with the fact that these better ideas arose from what were really accidental misconceptions of the more original Lore, even in some of its most valued elements.

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uinely high character, become fixed in the estimation of its adherents as 'sacrosanct'. Half-hints upon nobler ideas present in the original texts cast their first shadows before;—so that, although at times at the sacrifice of scientific philological accuracy, a much modified, and possibly even an improved, form of the sacred faith arose, as it were, unconsciously;—and this is expressed in this secondary stage of the system, the so-called, and also the really, 'traditional'. And all this must mean something very serious indeed, if not solemn, to those of us who have been brought up under the interesting teachings of interior religion,—for, next after India, Medo-Persia was the most pietistically cultivated portion of Aryan Asia, and that from a remote period;—and it was also, as I need hardly recall, for a greatly extended period the dominant political Power in Asia, often rivaling Rome in the matter of imperial influence in regions which were contiguous to the two.

I would therefore like to especially offer these texts to the serious consideration of future historical writers upon the religious life and development of the successive generations of the inhabitants of those regions.

But this is, of course, not our more immediate object, as it lies directly in our path before us here, although,—as I have intimated above,—it offers a most striking mode of introducing our theme well worthy of our deepest sentiment and our most exhaustive effort, in its application to the philosophical and theological exploitation of the Avesta.

It is, then, naturally, aside from those last considerations that we now so seriously approach the task of examining these ancient attempts at exegesis;—for they are, as need hardly be re-asserted, an integral element in our main occupation as philologists intent upon mastering our most difficult,

though well-nigh incomparably interesting, subject,—and they can no longer be regarded as belonging to a quasi-collateral branch of it.¹

Tradition, then, in its application to the etymological, syntactical, and exegetical explanation of the Avesta should be now for the moment our central consideration. To say that the Avesta at the present time cannot be at all seriously even touched upon by way of exegesis without the exhaustive examination of what the pre-medieval Parsi scholars have written upon it, would be but a waste of words;—for they, those early writers themselves, were beyond all question influenced by previous traditional opinions, oral or half-written; see above, which could not fail to have been continuous in a practically unbroken line, though amidst constant superficial variations, from the days of the earliest religious Composer down to their own date; see below. To deny that there was some kind of ‘tradition’ handing down the supposed meanings of the sparse but weighty teachings of Zarathuštra, is to deny what is elsewhere universal.² No original religious documents of signal importance that we know of have ever appeared without immediately subsequent attempts being made, whether oral or written, at their exposition,—always, indeed, somewhat exaggerating or belittling the sacred themes, but still attempts at elucidation;—and they have almost universally remained continuous so long as the religion in question existed.

Greater influence is exerted by this circumstance upon the question of the exegesis of the Avesta in view of its

¹ Some Vedists speak of Sayana’s commentaries as presenting a ‘special study’; but this I cannot fully understand, while I distinctly denounce a similar impression with regard to the Pahlavi, Sanskrit, and Persian texts of the Avesta.

² Even the interior first meanings of the names of the Amešaspentas found their way to Greece; see the remarks of Plutarch, who probably refers to Theopompus.

sequents by the undeniable fact that the Sasanian critics, who must have been its last revisers, as well as contributors to its later portions, possessed a singularly acute discrimination as to the preservation of the ancient Avesta Language itself; and this is shown by the manner in which they have preserved, or reproduced (?), all the dialectical peculiarities of this Indo-Iranian Aryan speech. For, in constantly reproducing the forms of the Avesta language after they had become dead,—in reconstructing them as they become periodically once again shattered,—and in preserving them notwithstanding a peculiar tendency in them to change,—a task of no small difficulty presented itself;—though it is also now practically certain that they were assisted in rescuing the Avesta texts from oblivion, or from a complete transformation into the forms and methods of later times, by the actual and continuous presence of a line of manuscripts of the Avesta documents in the Avesta language itself existing among them even from the earliest times, and which nearly approached a critical condition. How else could they conceivably have handed down to us the Avesta texts with all the delicate distinctions which we find in them so marvellously preserved. To suppose that the Sasanian experts, early, middle and late, actually restored the Gātha strophes, with their lost companions, from such a state as that in which they would now appear if they stood in our at present surviving Pahlavi character is to suggest what is improbable in the extreme; for our present Pahlavi writing has been left with almost all the forms, even those of its consonants, multiphonous, not to speak of the short vowels which are wholly, or almost wholly, inherent in the preceding letters,—and therefore wholly dependent for all recognition of them upon the common prevalent knowledge of them

among the people,—or, at least among the savants. The knowledge of the meanings of the letters would, in such a case, have depended for its existence upon the changing pronunciation of each successive generation, or upon the local vocal tones of the various centres of religious instruction; and complete restoration out of the resulting chaos would soon have become next to impossible;—an approximately exact Avesta text must therefore have survived. On the other hand it is also well-nigh inconceivable that the scribes of the Avesta should have preserved exactly the same forms of the Avesta letters as those which were in use in more primitive times,—and a supposition to that improbable effect should be considered quite unnecessary to my present contention. The actual forms of the letters of course varied somewhat in every century, as the eye itself improved the shapes;—see the difference between the Inscriptional Pahlavi and that of our Mss.; and this tendency to change the fashions of shaping the characters cannot be lost sight of,—but to suppose that the original alphabetical forms had become at any conceivable time utterly lost sight of,—and this even among the expert pandits;—is out of the question. To believe that the priests of the Sasanids positively invented a totally fresh alphabet for their Sacred Rolls is to suppose what is not naturally in accordance with the analogies in the history of all ancient documents and modes of writing. Actual Avesta texts in approximately full forms of the original characters must therefore, though rare, have existed in a continuous line of copies from their beginning,—while the language was still somewhat spoken during these centuries, as Latin now lingers amid Roman Priests;—and this is urgent to the last degree;—so that we must modify our late opinion that the Pahlavi writing,—even almost as at pre-

sent surviving, — altogether predated the essence of our present Avesta writing, — though, of course, it predated our more fully reconstructed Avesta character in its present beautiful and elaborated form, — containing however, as it does, fragments of Pahlavi signs still lingering among its letters. While, then, the Pahlavi was a spoken degeneration from the older vernacular in which the Avesta Books were at first written, the Avesta language itself suffered severely, and more and more, from loss of usage, though it was substantially preserved, if only with effort, among the priests, from utter extinction as a living speech.

And these changes in the Avesta writing and incipient Pahlavi forms which must have occurred as the dialect in which some Avesta texts appeared must be carefully considered, and this aside from their translation. This secondary form of the Avesta speech, the so-called and more fully developed Pahlavi, having crowded out most of the older shapes from vernacular use, began to encroach also upon the higher functions of the ancient tongue even while it was thus somewhat later modified, — both in the matter of oral instruction, by way of exposition of the Avesta, and also, to some inferior degree, in the matter of writing the Avesta texts themselves. For there would be scarcely a learned priest in the regions who would not at times find it exceedingly convenient to have before him a semi-vernacular Pāzand version of some Avesta text side by side with the original of it as it survived with some additions and modifications, and of course with continual losses. I do not just here at once refer to a Pahlavi translation, but to an Avesta text itself in the approximating half-Pahlavi mixed forms. This, as I say, would be at times most welcome,

just as many of us at present can run the eye more rapidly over a transliterated page, while there must again have been many individuals among the priests and scribes who would find such a transcription much more than a convenience, rather a necessity.¹

As to the earliest attempted translations of the Avesta texts, these must have first appeared in the original Avesta language, though probably only in very rudimental forms,—but I desire to linger here just at this moment upon the consecutive recopyings of the Avesta texts themselves, endeavouring to make my points indubitably clear, even at the cost of some unrestricted use of words. These texts were soon transcribed, however clumsily, into the less perfect Avesta lingo of the advancing centuries. But a sort of half-Avesta, half-Pahlavi diction must have prevailed for some time among the local savants side-by-side with the still lingering ancient forms;—and this was freely used to transcribe the Avesta texts, while upon such imperfectly written, but approximately genuine Avesta texts would follow expository paragraphs in the fuller vernacular Pahlavi of the successive periods. The Avesta language in an easier form of it was still fully vernacular, say, until before the year 600 B.C., and from that time on it gradually grew less common, perhaps much as Latin did in face of the encroaching Italian, or as Anglo-Saxon merged into English. Then it, the Avesta language in general, becoming almost entirely lost save among the various groups of priestly scribes and pandits,—even its still carefully protected forms gradually changed from century to century, till only the Avesta itself was left

¹ For there would be always a percentage, as there is even now among us occidentals, of those who had been so circumstanced that they were unable to acquire effectual and exhaustive information upon the subject.

in a quasi-original shape, and even here the exact patterns of the letters must have somewhat altered.

After it, the Avesta writing itself, had become thus much twisted into half-Pahlavi forms and clumsy composita throughout some centuries, then at the time of the Sasanids, it, the Avesta writing, became suddenly cleared up again during their period into its present admirable shapes; and this was the nature of its so-called 'reconstruction'. There had been a chronic reciprocating process of decay and recrudescence,—the decay normally following universal laws, and the recrudescence intervening from the necessity to preserve the sacred written texts,—but the essential forms of these Avesta texts had never been really lost,—while the preservation, and partial restorations of them, with the recopyings which must have taken place from time to time, prove conclusively, as said above, the presence of a remarkable degree of critical acumen on the part of the Sasanian Editors. And a later mass of quasi-pure Avesta texts, centuries posterior to the Gāthas, must have been consecutively written, rewritten, and handed down, as beyond all question, from their early day throughout the Parthian period, and even until, say, the third or fourth centuries A.D.,—perhaps till much later;—and both the preservation, restorations, and distributions of these texts proved no easy task in barbarous ages and regions. That there existed during the entire period, even including the earliest traditional age, persons capable of preserving the earlier texts, is further made probable by the necessary assumption that continuous authorship upon other branches of the one great subject, as also upon secular literature, in pure or in quasi-pure Avesta writing, must have continuously appeared side-by-side with the writings of this same description in Pahlavi. No

one doubts that a long period must have intervened between the Gāthas and the Yašts and Vendidād;—and we may with all consistency concede that some fragments of the latter two were very late,—and since Pahlavi coins have been recovered which date back early into the times of the Parthians, we must see that there were many centuries of the use of the two mixed languages side by side, or of the two commingled stages of the same language,—of the Avesta speech and of its daughter. As to figures, if we wish to pursue them, the latest Vendidād, as well as the latest Yašts, and other later, but still genuine, Avesta now lost to us, must have been written at some considerable time after the Gāthas, even if we name so short a period as three centuries from the Gāthic to the latest Yašts or Vendidād. But between the Gāthas and those later Yašts which stand in a still vigorous Avesta dialect, as has also, indeed, been already implied, very much Pahlavi, or incipient Pahlavi, must have been spoken or written, as this was a transitional period. Each of these two branches of the original speech gradually changed, like every other form of human utterance,—and during this stage in the linguistic history a two-fold authorship by rival schools or individuals, must also have existed as well as a two-fold vernacular use,—and, as is generally the case with most consecutive forms of language, the later supervening dialect at last displaced its mother altogether, or pushed it off, enclosing it within some priestly use. The constant recopying, re-collation, and attempted explanation of the Avesta texts seem also in so far to have developed the philological sagacity of these scholars of the Sasanian period, as well as that of their near predecessors, that their opinions as to the Avesta texts themselves, as well as to their writing, even in the forms in which they have been still pre-

served to us by their successors, have to a great measure survived the necessary attacks of the extreme Vedists,—among whom I must own myself to have been at one time almost an advanced member.

A fuller application of the above remarks in their entirety may now be offered. As is known, though I have personally worked more upon the Avesta in its entirety than most others,—I have still gone beyond all of those who seriously study the traditional documents in resisting and opposing their exclusive authority;—see my translations of the Gāthas into Sanskrit in Roth's *Festgruss* and elsewhere¹;—but I have been obliged to retreat from this extreme position more and more upon my present *via media*. To read Avesta as pure Sanskrit with no hints from tradition (?) is becoming more and more difficult, as our knowledge of the matter progresses, though I always sincerely hope that I have not been the unwilling cause of re-establishing that tradition's once unlimited authority. The balance of judgment in the matter can only be regained and maintained by first acquiring the right to express an opinion by respectable authorship upon the subject, and then by proceeding without partiality, pointing out both the striking successes of this ancient exegesis as well as its striking failures;—and this is the task which I have still before me in this work with its intended sequents.

An exaggerated concession to the once supposed absolute authority of the exegetical texts occasionally occurs; and this must be contraverted;—for an extreme and somewhat blind adhesion to the indications of these commentaries did, in fact, appear some years ago, in a

¹ See also my Introduction and Preface to the XXXIst Volume of the Sacred Books of the East, 1887.

theory according to which a before unheard-of importance would at once attach itself to the ancient translations,—for it involved the, at first sight, somewhat unshapely doctrine that these renderings and explanations, many of them, actually predated the texts which they now seem to translate, or to comment upon,—and that they were their originals as regards their ideas. The influence of previously written exegetical Lore upon subsequent quasi-original authorship is indeed at times most marked,—for some early Avesta or Pahlavi translations once extant but now lost predated by hundreds of years much genuine and quasi-original writing in the Avesta speech, whether technically religious or not,—and similar facts have just been alluded to above. And this earlier exegetical Lore, becoming sacrosanct, perhaps like the Vulgate,*—and other similar attempted reproductions,—exercised a decisive influence upon subsequent quasi-original authorship in the Avesta language as in the Pahlavi,—for such a process in the active course of literary development is to be expected under similar circumstances. The earliest explanations of the Gāthic matter itself, still extant to us, or long since lost, began at once, like those made for the Gospels upon their first appearance, to influence the current authorship, as they influenced the current opinion,—and these next earliest expository compositions, close after the Gāthic Lore, soon justly acquired much authority as the interpretations of their originals,—for they were the expression of the most accredited expert views upon it,—and of course they influenced all that subsequent and otherwise original authorship, as well as especial expository study, which arose within the lines of their scope. Later, of course, the process repeated itself, the posterior, though not to us the latest, Avesta pieces, acquired in their turn commentators of their

own, still perhaps first in the Avesta language; see above, side-by-side with much other expository matter in the Pahlavi. Of this, our very latest specimen of Zand, or Commentary, in the Avesta language upon a previous Avesta text;—see Yasna XIX and the following chapters,—affords us admirable examples, as it is evidently altogether a product of the schools. Their tone and effort is entirely, or largely, artificial; and must be very unlike indeed that of the earliest, or even of the somewhat earlier, Zand;—but they afford interesting illustrations, none the less.

A further discrimination. To show more fully what I mean to say in these difficult distinctions, I may suggest that remote originals of the semi-Vedic Avesta Yašt compositions, now long lost to us, may have been composed even previously to the Gāthas;—and the commentary Lore upon them, which doubtless arose, may have long preserved their more ancient and quasi-vedic tone among certain sections of the population,—for recruits from the D(a)ēva-party in the Gāthic conflict must have been gathered from many such-like groups, while they left the impression of their influence upon the authors of some of our Avesta Yašts now extant, and this in spite of the final signal predominance of the Gāthic party. But, in view of that victory, all the later Avesta, however unmistakeably it may give evidence of a recrudescence of Vedic feeling, had, or has, felt the influence of the Gāthic school from their day to this,—for it is inspired with Gāthic thought throughout, and its law-book is actually the Vi-d(a)ēva-dātā ‘the Law against the Devas’, the Gāthas having been, as I need hardly recall, almost the continuous battle-songs of a political-religious struggle between the Ahura-worshippers and the D(a)ēva-party. So that it is indeed a fact of simple commonplace, in accordance with the course

of all other continuous literature, that much genuine and quasi-original Avesta has been written under the direct influence of the great previous authoritative commentaries upon the earlier forms of the venerated Lore, which would be the Gāthas, or else long since vanished pre-Gāthic and semi-Vedic hymns;—while these exegetical attempts stood first in the Avesta and only later in the Pahlavi speech; and these writings must have exerted a serious influence upon all subsequent literature of the kind, analogous facts being universal.

But the very distinguished persons referred to above have been said,—some of them,—to have gone much further than this. They are asserted to have advanced the suggestion,—though probably as a mere passing hint,—that our now existing Pahlavi texts, as they now stand in their Mss., also as collated in the printed editions, were not only, some of them, such as those composed in the spirit of the Gāthas, the modified originals of later Avesta texts, but that they were themselves actually the originals, some of them, of the very Avesta texts which they now follow as explanatory comments in the same identical Mss., sentence by sentence. That would be indeed an extreme position to occupy, though of course those translations express shreds of ideas, in common with the Gāthas, of a lore which existed universally and before them, for no later reproduction, however modern, can well fail to do that. A paper upon the Gāthas written yesterday might contain allusions to matter antecedent to the Gāthas which might well also accidentally shed light upon them,—but such an element in the question cannot be pushed too far, or so far as to substantiate the opinion indicated; unless indeed we hold to the view that the Gāthas are altogether a patched-up mass of well-meant fiction, a theory which is

not accordant with a correct estimate of the literary capacities of the population at the period. The mere presence, however, of such an opinion, even as an alternative and hasty thought, on the part of any writers at all so distinguished as those referred to, would place all the native translations and commentaries in an incomparably advanced position as regards their pressing claims upon our attention.

The two elements, the age of the original text and the authority of their native translations,—as should now be fully felt,—go on hand-in-hand together. If the Avesta be so much later, then the Pahlavi, Persian, and Sanskrit translations and commentaries become all the more of pre-eminent importance; and, *vice versa*, if these sources of information, through careful appreciation, attain to a higher degree of authority upon the exegesis of the Avesta, then this very fact tends to prove that the Avesta itself must be of somewhat later date than we have hitherto supposed it to be.

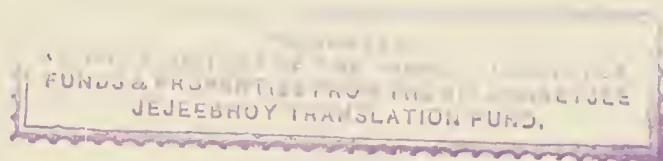
Fluctuations in opinion upon this central department of our subject have, in times past, in the case of some of our prominent writers, been very pronounced, and the swing of the pendulum affords but a distant illustration.

Better this, however, than an unreasoning adhesion to long since exploded prejudices. And this last remark admirably leads our way to a final and much called-for statement, which is that an effective exploitation of this extended commentary lore is especially and indispensably incumbent upon those who are radically opposed to its authority,—if indeed any such still linger among us,—as much so as upon those who fully accept it, as also upon those

who (like myself) now proceed upon the *via mediâ*, as seen above. And in fact, in the light of personal honour, the demand for serious investigation and for the proofs of it in accredited publications would become in such cases of repudiation indefinitely more imperative. The point therefore of these general Introductory observations, so far as they are addressed to interior experts, is intended to be, that there 'is no Avesta Philology any more as distinct from a Pahlavi Philology, with the *vice versa*'.

And it is this, as I need hardly say, which calls me more urgently than it does most others to renewed effort in the exhaustive reproduction of these leading elements.

PREFATORY.



Prefatory, in a somewhat closer sense.

It has long been my endeavour to fulfil the obligations implied in the above introductory remarks,—which must also furnish my excuse for having paused for so many years at page 821 of my Book upon the Gāthas; that is to say, in the middle of the Dictionary,—an interruption which I acknowledge to have been rather unusual. I felt that I could not advance further into the fuller exegesis of the Avesta before I had edited all the Pahlavi texts,—or at least those of the Yasna, with translations and commentaries. This was of course not possible to be completed in a thorough manner without treating the Sanskrit and Persian texts as well, in the same way,—with a final edition and translation of the original Yasna text made in view of them in this preliminary work. (To this I have added, in some copies, what I should think will be especially useful,—the closer Sanskrit equivalents of this first Fargard of the Yasna, much in the style used by me in Roth's *Festgruss*, but with the accents added, in the hope that it may contribute to the study of Avesta accentuation in general,—for this, as we may postulate, was substantially that of the Veda;—and I trust that this contribution may be received with the same kind indulgence which met the other; see also Y. XLIV similarly treated in the Acts of the Eleventh Congress of Orientalists, Paris, 1897.)

But the collation of texts in the Pahlavi is a very different piece of work from the collation of Avesta texts. The shattered variants, those of the Pahlavi, can never be regarded

as the relics of mere mechanical débris, for there is no telling in many cases what may not lurk in their most broken forms. In the case of the Avesta texts, on the other hand, the débris, while thoroughly entitled to citation, and in fact, while always instructive, seldom needs more than a passing word of explanation, as a throng of opinions have long since been published upon the completed words as reproduced or restored in the editions and translations. The decipherment of the original Avesta is therefore now only a re-opened question in so far as regards the occurrence of Pahlavi signs at the beginnings, ends, and even in the midst of Avesta words;—see my frequent well-meant attempts since 1887 in this direction in S.B.E. XXXI, in the *Gāthas*, in Z.D.M.G., J.A.O.S. and A.J.P., also especially noticed at page XVII of the Preface to my Dictionary, and long since followed in some leading particulars by Darmesteter and others.

The editing of Pahlavi Mss., on the other hand, calls for decipherment, and that sometimes of a most harassing description, almost at every line. A great deal of time has therefore necessarily been consumed upon it; and this must form one portion of my excuse;—see my catena of articles upon the Pahlavi texts of the Yasna in the Periodicals already named for further extenuation. Then I felt constrained to publish in 1900 a revised and semi-popular edition of my *Gāthic* verbatims, this time in English, accompanied with the free metricals also retouched, a work which I can heartily recommend to all my lay readers. Meanwhile the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay requested me to write a book upon the ‘Antiquity and Influence of the Avesta’. This I published in 1905 and 1906 under the Title of *Zarathuštra, Philo, the Achaemenids, and Israel*;—vol. I, *Zarathuštra*, and the Greeks; vol. II *Zarathuštra, the Achaemenids and Israel*,

pages 460 + XXVII; this also occupied, though in a most agreeable manner, a considerable section of my time;—I say ‘agreeable’, for it was through the Greek Gnosis and the other philosophy, German, as well as ancient, that I took up Avesta, say, in 1876. It was, as it were, ‘native air’ to me. I have also contributed quite my full share upon the wider aspects of the subject to various other periodicals; see especially the Asiatic Quarterly Review, J.R.A.S., the Monist, East and West, etc.,—these following up my article in the Nineteenth Century Review of Jan. 1894 upon ‘Zoroaster and the Bible’.

Such is my apology for what was indeed a rather irrationally prolonged suspension. The Dictionary, interrupted so long ago as 1902; see above, is now ready for further progress, having reached to, say, pp. 343, Gāthas, p. 965, with the remainder of the Ms. soon ready;—the entire work when finished, will number some 1200 pages.

Whether time will be spared for completing it personally I cannot judge, as I am now in my seventy-fourth year, with the usual complications of approaching decay, some of them of long standing. But I hope to leave the entire work in such a form that it can be practicably completed by some literary executor. Among other items, I am making progress with my long since provisionally executed edition of the Gāthas in their Sanskrit equivalents; see Roth’s Festgruss mentioned above, etc. I now propose, *pari-passu* with this attempted progress upon the Dictionary, etc., to meet a constant demand by gathering up the work thus done as just stated above in Z.D.M.G., J.R.A.S. and J.A.O.S., adding the Sanskrit and Persian texts, as they are presented here, with a translation of the first and a fresh Avesta text in transliteration. In the Avesta text I have printed the supposed forms in -yēmi, -yēimi, etc., as mere mistaken débris; see the note upon page 87. I

have also noted some further effects of epenthesis, as being, I believe, here first pointed out.

As regards the translation of the Avesta text into English, my somewhat antiquated rhythmical rendering in S.B.E. XXXI, 1887 may well stand with a few emendations;—see the note on page 95. I should say that this rythmical treatment, though it is so critically useful for the aesthetic effect of the original, is not so pronounced in its cadences as the renderings of Yasna IX, etc., also in S.B.E., XXXI. It goes back, as that does, and as of course, upon verbatims which are either universally accepted, or else acceded-to as alternatives by most accredited writers.

The first text of the Pahlavi translation is here reproduced bodily from an edition in the original characters which appeared in the *Muséon*, the *Orientalist Quarterly* of Louvain, Belgium, in 1906, and the text in its deciphered form is reproduced from the *Zeitschrift* of the German Oriental Society of 1903, see page 7, it being one of the continuous course of such articles referred-to above,—while the translation of it, this Pahlavi text, is again one of the course of communications which have been appearing in J.R.A.S. for some years; see below. For Nēryōsangh's Sanskrit Text I have collated three additional Mss., the one termed S¹, one with the name Meher Nawrozji Kutar¹ upon it, and the one which I have called J*, in the Gāthas. The first two were sent me through the influence of Shams Ul Ulema* (so of the British Government) J. J. Modi, Head Priest of the Parsis in Colaba, Bombay, and Secretary to the Parsi Panchayet; the last was sent by Kai Khosru Dastur Jamasp. Asana; see the note upon page 28 referring to the fuller descriptions

¹ Collated Nov. 1899.

of these codices. The translation of the Sanskrit here appears as made for the first time, though it, the Sanskrit text itself, is an avowedly attempted translation of the Pahlavi, not, however, without a constant regard to the original Yasna. In the Persian text, from Haug's Munich MS. formerly numbered 12 we have what all Avesta scholars will again eagerly study,—for, with Nēryōsangh, it constitutes a very high authority upon the decipherment and exegesis of the Pahlavi, this last being at present (see above) the crux in Avesta searches. In this (the Persian) text some lengthy modern glosses appear in the early Fargards;—they are interesting, and I hope to treat them later on, omitting them here, as they are too lengthy, and hardly so closely relevant to my present purpose, which is to press on with this necessary work with all the speed that may be compatible with thoroughness. A few fragments of them, however, appear with some remarks of my own, also in the Persian. A translation of this Persian text would be approximately identical with the translation of the Pahlavi text already given, for this Persian text is itself an interlinear translation of an important Pahlavi Mss. text which appears above it word for word; it is a text closely coincident as to its variants with our very valuable D, so in my Gāthas, otherwise D (B, Pt. 4) in my other pieces, also here;—see the notes to the Pahlavi texts on pp. 1 to 28.

Upon opening this book no reader will fail to notice that its mechanical arrangement is somewhat peculiar, it being composed, as said, of three pieces already published, and one put bodily even in its foreign shape among the others. For a similiar reason the Avesta text appears displaced, being introduced after the Persian instead of appearing at the head of all.

It was mechanically necessary to begin page 29 with the transliterated Pahlavi; hence the irregularity referred to. But we may hope that such adventitious peculiarities are of minor importance in attempting such an urgently called-for contribution. I, however, most seriously regret that this form of the Pahlavi text prevents my following the much appreciated synoptical page-arrangement in the 'Gāthas'. To continue with that most effective method would have, however, involved me in the heavy expense of reprinting the costly Pahlavi texts which are here taken in without such an outlay. Should time be spared so that I can proceed with the reproduction of those parts of the Yasna already published in the periodicals mentioned, I hope to revert to that far more effective exterior arrangement in which the texts appear in the work referred to.

I may remark in closing, with reference to that publication, that the edition of it has been for some time entirely sold out, while it is noted as *sehr selten*; and in answer to some direct inquiries as regards a new edition, I would say that such a reprint will certainly be furnished in due course, should time be spared me; and that, at all events I hope to make provision for a second edition to be executed by a literary friend. My delay in the matter is not so much owing at this moment to lack of funds, as the Secretary of State for India in Council, of the British Government, now some years ago, offered me a renewed subvention for a second edition, at least to the extent of one third of the costs; but my type-setter in Erlangen, one of the most accomplished persons of the kind upon the Continent, is fully occupied with Vol. III, the Dictionary, the Avesta types being all in use upon that portion of the work. Otherwise, of course, the alterations needed in a new edition of the book, though

it is often in parts, nearly twenty years old, would not occupy so much time or labour.

Moreover the remarks in the Dictionary, which, as stated, also replaces a commentary in alphabetical form, bring up the antiquations* of the old edition more to date; see also the second edition of the Verbatims, 1900, mentioned above, with their improved free metricals.

I should add that, as but two hundred, or less, copies of the Pahlavi text in the original character are available, some copies of the book may be disposed of with an unsightly gap before page 29. This may, however be filled up through some further intervening change in the arrangement of the contents, or, indeed, by reprinting.

In most of the copies of this Edition four photographic Reproductions of Avesta Mss. appear. They have been already described by me in the Acts of the Congress of Orientalists held in London in 1894.

The first in order is our Oxford Ms. C¹, formerly known as D.J. (Destoor Jamaspji Minocherji Jamasp. Asana) in my Gāthas, and as J² elsewhere. This is the oldest Ms.—or a twin-sister to the oldest Ms.—of the Yasna accompanied sentence-by-sentence with its Pahlavi translation; and, at the date of Westergaard, its sister Ms. was then supposed to be nearly twice as old as (almost) the oldest then known Ms. of the R̥ig Veda; see the Preface to Westergaard's Edition, page 5.*¹ I am, as I acknowledge, responsible for its presence in Oxford,*² where it has been there received in a truly distinguished manner, having been reproduced in a

*¹ 'Scarcely a Ms. of this (the R̥ig Veda) exists half as old as those which contain the Vendidad and Yasna'. See W. preface, p. 5.

*² 'It was presented to the Bodleian through you';—so the Sub-librarian writes,—on Oct. 7. 1889'.

collotyped Edition at the Clarendon Press in its actual size and colour in 770 admirably executed plates and published in a numbered Edition in 1893.

This Codex constitutes the main document of all my studies upon the Yasna since 1883*. Much to my surprise, and, as a minor consideration, the reproduction of it seems also to have become, to some extent, a financial success. It was the gift of the late venerated High Priest of the Parsis in Bombay, Destoor Jamaspji Minocherji Jamasp Asana, the University of Oxford showing its appreciation of his 'munificence' with the rare compliment of a degree—that of D.C.L.—conferred *in absentia*. A corresponding gown was sent him by some of the leading members of the University, and his portrait hangs in the Reading Room of the Indian Institute in Broad Street. The market value of this monumental writing was £ 1000,—that sum, by no means an extravagant figure, having been offered the former distinguished owner by one of the wealthy Parsis for its possession, and declined by him.

The second photograph is that of a Ms. marked Oxford E¹ cited elsewhere as J³. This was also from the Library of the above-mentioned generous donor. It is presumably the oldest Ms. of the Yasna accompanied with the Sanskrit version of Nēryōsangh. It has, however, suffered greatly from its age, or from dampness, or from both, the colour of the folios being now, often, of a rich chocolate, with the letters, however, as clear as if executed yesterday. The portion in book form has been covered over with a protective transparent paper at places unfortunately somewhat too opaque. This very valuable relic was likewise presented at my suggestion by the learned Destoor to the Bodleian Library*

* The Sub-librarian writes: 'It was presented through you on May 16th, 1890'.

in 1890. It is of great authority for the elucidation of the Pahlavi translation of which its Sanskrit professes to be a direct re-translation, not, however, made without a constant eye upon the original Yasna-Avesta text.

The third photograph marked J* is that of a good Ms. of the Yasna again accompanied with a copy of the Sanskrit translation of Nēryōsangh sentence-by-sentence. It is at present the property of the younger High Priest of the Parsis in Bombay, Kai Khosro Destoor Jamasp Asana, the esteemed son of the venerated donor above named,—and it is destined, after my use with it, for the Bodleian Library. It is supposed to be about two centuries old. See it more fully described in the Acts of the Ninth International Congress of Orientalists held in London in 1894.

The fourth reproduction is that of the curious Ms. J⁹, a Khordah-Avesta. It is accompanied with a Sanskrit translation. The chief characteristic of this Ms. is the unusual shape of the Avesta letters. Its original was generously sent to me at Oxford by the same kindly Destoor, with implied permission to have it photographed. This was done, and a copy of it is at present in the Bodleian Library. Its age is of course uncertain, but it was estimated by the Destoor at some five hundred years.

Oxford, March, 1910.

L. H. MILLS.

YASNA I.

1 ואלה ^a ^b מלכות ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va}

[illegible]

[illegible]

[illegible]

for the first time edited with full collation of Mss. and now prepared
from all the Codices.

It is only necessary to add here that A. represents our Oxford Zend Pahlavi Ms. C1. first cited by me in the Gāṇas, as DJ, later known as J². B is our Oxford photograph of D; see Gāṇas, otherwise known as Pt⁴. C is the Munich Ms. of Haug's Collection formerly numbered 12^a, 12^b; this a Pahlavi text transliterated in traditional style in the Persian-arabic character, and accompanied with a word-for-word translation in Parsi-pers; its original seems to have been for the most part practically the original of Aspendiārji's Gujarati translation. D is Haug's Munich Ms. supposed to be a replica of K⁵. E is Spiegel's printed text of K⁵, put here naturally after the Mss. The Ms. of fragments in Haug's Collection would be F, not of special value. J* is a Yasna with Sanskrit translation not before collated; see the descriptions above referred to.

VARIANTS.

As a part of this issue of Yasna-I contains a new edition of this Pahlavi text with its variants, these notes necessarily apply both to the old edition of that text which appeared in the *Muséon* of 1906, and also to this present edition of Yasna I, of 1910.

1. Nēr. has nimantrayāmi sahpūrṇayāmi. The alternative rendering 'I invite' is to be preferred; see SBE XXXI, p. 195, note 1. — b. B, C ins. 𐬨 bef. 𐬨𐬀𐬭𐬀. — c. Nēr., the MS. J*, has ijsnai for -nau (?). — d. B, D om. 𐬀; see Nēr. — e. B, C om. from 𐬀 to 𐬀𐬭𐬀 inclusive, but have 𐬀𐬭 for 𐬀𐬭𐬀. — f. Nēr. om. 𐬀 bef. 𐬀𐬭𐬀. — g. A has 𐬀 with E; not so B, D; Nēr. karomi, as indicated. — h. B, C have, as indicated, 𐬀𐬭 here. — i. see Nēr. — j. B. om. the appendage from 𐬀: C never expresses this 𐬀: so D om. the appendage; A has it, and E. — k. A, E ins. 𐬀 bef. -𐬭; B. om.; C never expresses it. — l. A, B, E ins. 𐬀 bef. -𐬭𐬀. — m. A ins. 𐬀 bef. -𐬭; B om. — n. A ins. 𐬀 bef. -𐬭; B om. — o. B has irrational point bef. 𐬀. — p. this 𐬀𐬭 may be gloss, or was it suggested by the letters -𐬭 in 𐬀𐬭𐬀𐬭𐬀. — q. B has 𐬨 for 𐬀 bef. 𐬀𐬭𐬀; not so A, E wh. have 𐬀. — r. B, C have 𐬀𐬭, for 𐬀𐬭, A, E; 𐬨 may here equal *va*. — s. B, C have 𐬨. — t. so, B, C; A, D, E 𐬀𐬭.

2. a. A marks the 𐬀. — b. so corr. 𐬀𐬭𐬀; B 𐬀𐬭𐬀; D 𐬀𐬭𐬀 (?); A, C 𐬀𐬭𐬀, E 𐬀𐬭𐬀. — c. A by oversight has 𐬀𐬭, but marks the irregularity. — d. A decayed; B, D 𐬨. — e. B, C 𐬀𐬭𐬀 — f. B, C om. D, E's 𐬀𐬭; so probably A, but decayed. — g. A, B om. 𐬨; A, B mark -𐬭. — h. A, B om. 𐬨. — i. so A, B. — j. A, B, C. D om. the 𐬀 from 𐬀𐬭; but E has it and see Nēr.'s aṅgāni; C trl. andām. — k. A decayed at 𐬀𐬭. — l. so A; cf. 𐬀𐬭 B 𐬀𐬭𐬀𐬭𐬀 (so (?) corr.). Is this superior to the other readings; — 𐬀𐬭 (?) in B is mistake for -𐬭𐬀. — m. B 𐬀𐬭𐬀𐬭𐬀: A, C, E 𐬀𐬭𐬀𐬭𐬀 = artavahišt; not

hūtvaṣṭ' (so); but Nēr. sadācārat. — n. A decayed at 𐭪𐭫𐭬𐭭 and... 𐭪𐭫𐭬𐭭. — o. so C, trl. izadān for 𐭪𐭫𐭬𐭭; see also Nēr.'s Hormijdāt (?). — p. C trl. -šān. here, not izadān. — q. A eaten at 𐭪𐭫𐭬𐭭. — r. B. om. 𐭪 bef. 𐭪𐭫𐭬𐭭; not so A which has 𐭪.

3. a. B, D ins. 𐭪 bef. 𐭪𐭫𐭬𐭭; not so A. — b. Nēr. may not be too subjective with his sadvyāpārajñānī; but, aside from the 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭 should merely mean 'well-knowing', or 'omniscient'. — c. A ins. 𐭪 bef. 𐭪𐭫𐭬𐭭, not so B, D, E. — d. Nēr.'s reflexive svecc'ānandī might seem to look back to 𐭪𐭫𐭬𐭭 of the preceding word which recalled 𐭪𐭫𐭬𐭭 = 𐭪𐭫𐭬𐭭. — e. B. marks a 𐭪 traditionally, but erroneously; C has ōšān (sic ?), as elsewhere, erroneously; but trl. kasān: Nēr. aparān. — f. corrected; B 𐭪𐭫𐭬𐭭; so A, but decayed: Nēr. ab'īpsitatareṇa. — g. so B, C; so Nēr.; but A seems 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭; D 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭; E 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭. Is this 𐭪𐭫𐭬𐭭, however, merely a lowered 𐭪𐭫𐭬𐭭, so confirming my suggestion as to the true original force of 𐭪𐭫𐭬𐭭 as 𐭪𐭫𐭬𐭭? (not that 𐭪𐭫𐭬𐭭 is erroneous elsewhere as expressing 𐭪𐭫𐭬𐭭, *sh*). If so, we must of course correct still further; see Gāthas Vol. III^a, Preface p. XVII. Nēr. has aparān ab'īpsitatareṇa ānandena kurute.

4. a. So A, B 𐭪𐭫𐭬𐭭: I add the 𐭪 —; but D, E 𐭪𐭫𐭬𐭭. — b. A 𐭪𐭫𐭬𐭭: B 𐭪𐭫𐭬𐭭: Nēr. asmān ... etc. — c. A, B 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭. — d. so A; B as usual 𐭪𐭫𐭬𐭭. — e. so A, B. om. 𐭪; C seems to have seen a 𐭪𐭫𐭬𐭭 (sic) with D, E; so C trl. gīrandah, erroneously; 'unique' is the meaning. Nēr. 'tanubimbam' (sic): was the 'spherical' (sic) supposed to be 'unique': 𐭪ādūīnak (or aēva(k)īnak (?)).

5. a. B, C. ins. 𐭪 bef. 𐭪𐭫𐭬𐭭; not so A, E. — b. B ins. 𐭪𐭫𐭬𐭭𐭪𐭫𐭬𐭭; not so A, wh. is also decayed, not C, E, nor Nēr. — c. A decayed at 𐭪𐭫𐭬𐭭 and 𐭪𐭫𐭬𐭭. — d. B marks the 𐭪: not so A. — e. B marks the 𐭪 in 𐭪𐭫𐭬𐭭 twice: not so A.

6. a. A, D ins. 𐭪𐭫𐭬𐭭 here: B, C, D, E om. it here. — b. A om. 𐭪 bef. 𐭪𐭫𐭬𐭭; 𐭪 is supplied. — c. 𐭪𐭫𐭬𐭭 for 𐭪𐭫𐭬𐭭 is followed by C: but C translit.

t-ō(?) -n translating tan.; and by Nēr.'s gostanūm. One might differ from it as a literal translation; A, B, C ins. 𐬨 aft. 𐬨𐬨; not so Nēr. — d. E. 𐬨𐬨, om. 𐬨; A 𐬨; om. 𐬨; B, D 𐬨𐬨; C 𐬨; A, B, C, D om. 𐬨. — e. A ins. 𐬨 aft. 𐬨𐬨; not so B, nor C. — f. B, C ins. 𐬨 bef. 𐬨𐬨𐬨. — g. A, E 𐬨𐬨; not so Nēr.; B, C 𐬨. — h. B seems 𐬨𐬨, but more joined together for 𐬨𐬨, a mechanical accident; A approaches the same. — i. C trl. 𐬨𐬨; Nēr. cilne; A, B mark 𐬨𐬨. — j. A, B, D ins. 𐬨 bef. 𐬨 (or 𐬨 = ' '); not so C. — k. C has 𐬨 in the text through oversight. — l. A has 𐬨𐬨𐬨 𐬨𐬨𐬨; B has 𐬨𐬨 𐬨𐬨𐬨; so C means with stā. E has (?) 𐬨𐬨𐬨𐬨𐬨. — m. E has 𐬨 for 𐬨 bef. 𐬨𐬨𐬨; B has this 𐬨; A has 𐬨 faint; C has 𐬨; Nēr. paralokasya ihalokasya. — n. C trl. rūšan for the two words, as if one were untranslated or both combined, but its text looks like 𐬨varah burd (?), or burah(?), meaning 'barā' (?). Nēr. has aṅgāro jyotiṣea. — o. A, B, D ins. 𐬨 aft. 𐬨𐬨, (read 𐬨𐬨) bef. 𐬨𐬨; C and E and Nēr. om. 𐬨 here.

7. a. B, C ins. 𐬨; not so A. — b. A 𐬨𐬨𐬨; B 𐬨𐬨𐬨; C asnah, trl. hangām. — c. B om. 𐬨; A has 𐬨 aft. 𐬨𐬨𐬨. — d. B om. 𐬨 bef. 𐬨𐬨𐬨. — e. A, B have 𐬨 bef. 𐬨𐬨𐬨. Nēr. has: n. s. ahaḥpupyaḡurūn (so) [tat (so) yat saṁd'yāyāḥ antaḥ saṁd'yāyām ḡakyate gantum prab'āvenā'sya hāṁananāmnūn prātaḥsaṁd'yām....

8. a. B, C ins. 𐬨; D, E om. 𐬨 bef. 𐬨𐬨; not so A wh. is decayed up to 𐬨𐬨𐬨. b. A ins. 𐬨 bef. 𐬨𐬨; B. ins. only 𐬨, or only 𐬨: 𐬨 may be written small. — c. A 𐬨𐬨; but B 𐬨𐬨𐬨. Nēr. yāca yūt'āni ḡavānḥ pravard'ayati. — d. A, B om. 𐬨 bef. 𐬨𐬨𐬨𐬨. A has 𐬨 bef. 𐬨𐬨𐬨. — e. B ins. 𐬨 bef. 𐬨𐬨; not so A. — f. A ins. 𐬨 bef. 𐬨𐬨. — g. so B 𐬨𐬨, no 𐬨 in B bef. 𐬨; but Nēr. has moibad-; so A, D, E. 𐬨𐬨; C seems text 'rad', trl. 𐬨𐬨 𐬨𐬨. — Nēr. yā manuṣyeṣu moibadeṣu mad'ye satkāryiṇi uttamapatiṣu.

9. a. B, C ins. 𐬨; not so A. — b. B has 𐬨𐬨𐬨𐬨𐬨 = frāgaoy-; 𐬨, while equaling Pahl. long ā, is here Avesta short 𐬨 used, as often in similar cases, for short

not necessarily rapītvīn. A, E, 𐭠𐭣𐭥𐭥𐭥𐭥. — c. A ins. 𐭠; B om. 𐭠. Nēr. adds mad'yāhnaḥ saṁd'yām.

11. a. B, C ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; not so A. — b. B 𐭠𐭣𐭥𐭥𐭥𐭥; so C seems. E 𐭠𐭣𐭥𐭥𐭥𐭥; A end lengthened and joined to 𐭠𐭣𐭥𐭥𐭥𐭥; 𐭠𐭣𐭥𐭥𐭥𐭥 hardly here = fšeg as elsewhere. If so, read better = fšu ī here; but A, E seem the most natural. — c. A, B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — d. A, B, D mark the 𐭠 in 𐭠𐭣𐭥𐭥𐭥𐭥. — e. B ins. 𐭠 aft. 𐭠; A, E om. 𐭠. — f. A has 𐭠 over, original, in 𐭠𐭣𐭥𐭥𐭥𐭥. — g. A confused; B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; C trl. rapītvīn; D, E 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; Nēr. rapīt'vinisaṁd'yāyāḥ. — h. A, B, C, D ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; B no 𐭠. — i. A, B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — j. A, B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥; so C trl. avzāyēnēd (so); D, E 𐭠𐭣𐭥𐭥𐭥𐭥𐭥. — k. A ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; B no 𐭠 here. — l. B om. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; A ins. 𐭠. — m. B has 𐭠 (?) bef. 𐭠𐭣𐭥𐭥𐭥𐭥; A om. 𐭠. — n. A, B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — o. C om. gloss from 𐭠𐭣𐭥𐭥𐭥𐭥 to 𐭠𐭣𐭥𐭥𐭥𐭥. Nēr. has yā manuṣyeṣu guruṣu mad'ye satkāryiṇī.

12. a. B, C ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; not so A. — b. A decayed. — c. A, B, C ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥. — d. A om. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥. — e. B, C, E om. 𐭠𐭣𐭥𐭥𐭥𐭥; so Nēr. om. : A has 𐭠𐭣𐭥𐭥𐭥𐭥 badly written.

13. a. B, C ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — b. A decayed. — c. A, B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — d. B always more pronounced in the last letters.

14. a. B, C ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; not so A. — b. B accidental (?) variation 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; D (sic) 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥. — c. B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; A om. 𐭠. — d. A ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; B, D, E, om. 𐭠 there. — e. B, D ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; A, E om. 𐭠 there. — f. A ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; B om. 𐭠. — g. A decayed at 𐭠𐭣𐭥𐭥𐭥𐭥; C hamkār. — h. B 𐭠𐭣𐭥𐭥𐭥𐭥 for 𐭠𐭣𐭥𐭥𐭥𐭥; A 𐭠𐭣𐭥𐭥𐭥𐭥. — i. A, B 𐭠𐭣𐭥𐭥𐭥𐭥 for D, E 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥. — j. A, B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥; so E; elsewhere 𐭠𐭣𐭥𐭥𐭥𐭥𐭥; C afzāinēd (so); see also C trl. — k. A, B om. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥. — l. A ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; B om. 𐭠. — m. B ins. 𐭠 bef. 𐭠𐭣𐭥𐭥𐭥𐭥; A om. 𐭠. — n. A 𐭠𐭣𐭥𐭥𐭥𐭥; B

دو- — o. A om. د bef. ۱۱۱۱۱۱۱۱ ; B ins. د. — p. A om. an ۱ in -۱۱۱. by oversight. — q. B ۱۱۱۱۱۱۱۱ ; A ۱۱۱۱۱۱۱۱ ; A may probably om. this initial ۱۱ because terminal ۱۱- occurs bef. ۱۱۱۱۱۱۱. D, E have ۱۱۱۱۱۱ ; C hērbad = hervad (so?). Nēr.'s b'alā-(sic)-probably expresses a Parsi bālā, ۱۱۱۱۱۱ having been read as girpat = 'mountain lord' ; hence bālā = 'lofty'.

15. a. B, C ins. ۱ bef. ۱۱۱۱۱۱۱ : A, E om. ۱ — b. A decayed at ۱۱۱۱۱۱۱ ; B no د ; C has burj translated burz. — c. B ins. د bef. ۱۱۱۱۱۱۱ ; A om. د. — d. A ۱۱۱۱۱۱ ; B ۱۱۱۱۱۱ ; C trl. seems to om. Nēr. strīṇām iajdo jalamayaḥ. — e. A, B ins. د bef. ۱۱۱۱۱۱۱ ; C om. ۱۱۱۱۱۱۱. — f. A ins. ۱ bef. ۱۱۱۱۱۱۱ ; not so B. A om. د ; B, E have د bef. ۱۱۱۱۱۱۱ ; C trl. āvān (sic). — g. A om. ۱, and has د bef. its ۱۱۱. B om. د, and has ۱ of ۱۱۱۱. — h. B, C ۱۱۱ ; A, D, E ۱۱۱ ; C nāf ; Nēr. nābrim. — i. A, C om. ۱ bef. ۱۱۱۱۱۱۱ ; B, D, E have ۱. — j. A has hardly an د bef. ۱۱۱۱۱۱۱ aft. ۱۱ ; but if so, it is apparently joined on thus ۱۱ = ī aū- ; B has د. — k. A decayed aft. ۱۱۱۱۱۱. B, C separate ۱۱۱۱۱ from ۱۱۱۱۱۱. A decayed at ۱۱۱۱۱.

16. a. B, C ins. ۱ bef. ۱۱۱۱۱۱۱ ; A, etc. om. ۱. — b. A has ۱۱۱۱۱۱۱۱۱۱۱, B ۱۱۱۱۱۱۱۱۱۱ ; the ۱۱ merely closes a syllable phonetically, as elsewhere ; recall *rohūk* ; C text avīsrūrim (so) ; trl. aīvisrūrim (so). — c. B has ۱ bef. ۱۱۱۱۱۱ ; om. د wh. D, E have. — d. A has ۱۱۱۱۱۱ with a lengthened last letter ; B ۱۱۱۱۱۱۱ ; the د is small and a " misplaced, unless, indeed, if the last ā be read ; C has a-i-b-g-ī(or'y')-(?). — e. A, B ins. د bef. ۱۱۱۱۱۱۱ ; D, E om. د. — f. A ins. د bef. ۱۱۱۱۱۱۱۱ ; B om. د. — g. A, B om. د bef. ۱۱۱۱ ; D, E ins. this د. Nēr. adds pūrvārd'arātra-saṁd'yām.

17. a. B, C ins. ۱ ; A decayed at the following characters. — b. B, C ۱۱۱۱۱ ; A, D, E ۱۱۱۱۱ ; C frādādār. — c. A, B, C ۱۱۱۱۱۱۱ ; D, E ۱۱۱۱۱۱۱ (sic) ; D ins. ۱ bef.

nā-būd*-kunandah. — g. A ins. ۵ bef. a ۱۱۱. — h. A -decayed; B divides ۱۱۱ ۱۱۱; C avar-rūbešnī; trl. bālā-ravandah; Nēr. uparipravṛṭṭyā. — i. A decayed at ۱۱۱; B, C ۱۱۱ ۱۱۱; D, E ۱۱۱ ۱۱۱; C varharām, so trl. — j. B ۱۱۱, C Izad; Nēr. iajdam. A ins. ۵ bef. ۱۱۱; not so B, C. — k. B ۱۱۱ for ۱۱۱ bef. ۱۱۱ (so); (B elsewhere sometimes ۱۱۱); A, D, E have ۱۱۱. — l. B has ۱۱۱ here; A has ۱۱۱ ۱۱۱; C has āštād, trl. āštād (so); Nēr. om. ... ۱۱۱, it had not yet entered his MSS. — m. C and Nēr. (iajdam) corroborate ۱۱۱ again as ' yazat ' bef. ۱۱۱; C Izad. — n. Nēr. om. this gloss.

20. a. B, C, ins. ۱ bef. ۱۱۱; not so A. — b. so restored from texts. C (?), D, E ۱۱۱ ۱۱۱; A, B ۱۱۱ ۱۱۱ (so); C probably ahūšin (?), trl. hūšīn (?). All om. D, E's ۱۱۱. — c. Nēr. ins. apararātrasand'yām.

21. a. B, C ins. ۱ bef. ۱۱۱. — b. A om. ۱ bef. ۱۱۱. — c. A decayed at ۱۱۱; B has ۱۱۱ ۱۱۱. C burj*. trl. burj. — d. B om. ۵ bef. ۱۱۱. — e. A decayed at ۱۱۱. A has ۱۱۱ ۱۱۱; C has ic for ham. — f. B ins. ۵ bef. ۱۱۱; A om. ۵. — g. so A, B, C ۱۱۱ ۱۱۱; D, E ۱۱۱ ۱۱۱; Nēr. usabinasand'yāyāh. — h. D ۱۱۱ accidentally; A, B, C, E ۱۱۱ ۱۱۱. — i. B, D ins. ۱ bef. ۱۱۱; A, C, E, om. ۱. — j. so B ۱۱۱ and all. — k. A, B, D ۱۱۱ ۱۱۱; E ۱۱۱. — l. so B; A decayed at ۱۱۱ ۱۱۱; C afzāyē(?)nēd. Nēr. ins. : yā manušyešu mad'ye satkāryipī ye nagaranyāyānām* ad'ištātārah; B attaches the following ۱; has ۱۱۱ ۱۱۱. — m. so B ۱۱۱ ۱۱۱; A confused at ۱۱۱, written over perhaps. A looks like ۱۱۱ ۱۱۱, poss. ۱۱۱ ۱۱۱ (?); E ۱۱۱; C nmānī'e. — n. A decayed. — o. A decayed — p. A om. (?) ۱ bef. ۱۱۱ ۱۱۱; so C, trl. mardum. — q. so A ۱۱۱ ۱۱۱; B by accident ۵ ۱۱۱ ۱۱۱. — r. B ins. ۵ bef. ۱۱۱; A no ۵. — s. ۵ supplied bef. ۱۱۱; all om. ۵. — t. ۱۱۱ corroborates ۱۱۱'s traditional reading ۱۱۱ in 14 as = hervad; C dātōbar, trl. dādar; so elsewhere; A partly decayed here; Nēr. yā mannšyešu *gṛhāntarvartišu mad'ye satkāryipī.

which may express the otherwise missing 'r'. A om. the entire gloss; B is confused through cancelling, but seems to read 𐬨𐬀𐬭𐬀 (2) 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀, but 𐬨𐬀𐬭𐬀 has a cancelled 𐬀 bef. it. Uncancelled it would seem to have meant 𐬨𐬀𐬭𐬀 𐬭𐬀𐬭𐬀𐬭𐬀 (2)... — e. C zamān; trl. firōd gardad (so) ayyām; D 𐬨𐬀𐬭𐬀 (NB) 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; E 𐬨𐬀𐬭𐬀 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀. — f. D ins. 𐬀 bef. 𐬭𐬀𐬭𐬀; B has no last 𐬀 there; C trl. 𐬭𐬀𐬭𐬀 gāvnar. — g. B om. 𐬀𐬭-; E has 𐬭𐬀𐬭𐬀-. — h. B, C, D ins. 𐬭𐬀𐬭𐬀𐬭𐬀 aft. 𐬭𐬀𐬭𐬀. — i. A, B, D, E ins. 𐬀 bef. 𐬭𐬀𐬭𐬀. — j. A, B, D have 𐬀 bef. 𐬭𐬀𐬭𐬀; E om. 𐬀.

30. a. B, C ins. 𐬀 again. — b. C mēdyārah, trl. mēdyāram (so). — c. B ins. 𐬀 bef. 𐬭𐬀𐬭𐬀; B om. 𐬀 after it. (By oversight 'a' stands for 'e' in the old edition; 'a' is misprint).

31. a. A decayed. — b. B, C ins. 𐬀 bef. 𐬭𐬀𐬭𐬀; (the second 'b' is a misprint). — c. A (?) 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (or (?) 𐬭𐬀-final; B 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; the 𐬀 is plainly attached, and not a mere accidental appendage; — it can hardly equal 'n' or — (?). These characters must be meant partly as Avesta; i. e. 'hamas', and not 'hamās-', and maid-so, and not mād-. A's final should be as B's; C's text is hamaspaṁmāidām; (is it-yašem?); trl. hamaspaṁmēdēm (? is it -šem?); C does not seem otherwise to report -šem terminal; see Nēr. — d. Nēr. has hamaç-pat'maēdaēnūmānānūm puṇyātūmānānūm puṇyaguruūm manuṣyāṇānūm daçajātīnānūm sarvāsānūca sṛṣṭīnānūm sṛjanakālam. — e. (so read 'e' for the note-mark 'b' which is a misprint); D. seems 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; E 𐬭𐬀𐬭𐬀-. The original in B has 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; A ...𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀, 𐬭𐬀 stands cancelled, and has something like a small 𐬭 above, meant to come after (hardly bef.) 𐬭; 𐬭 is added below, and the end of the word decayed; E -𐬭𐬀𐬭𐬀.

32. a. A decayed. — b. B, C ins. 𐬀 bef. 𐬭𐬀𐬭𐬀. — c. B om. 𐬭𐬀𐬭𐬀. — d. Nēr. adds samvatsarān puṇyagurūn.

33. a. B, C ins. ۱ bef. -سرط. — b. A ۱دند۱د; and so B, ۱دند۱د which elsewhere has ۱دند۱د. — c. B as nearly always ۱دند۱د; C trl. hend. — d. B ۱دند۱د. — e. B om. ۱ bef. سر; E has ۱. — f. B ins. ۱ bef. ۱دند۱د. — g. D seems to read (?) ۱دند۱د bef. -ط; A, B ۱دند۱د; C trl. nazdik. — h. B ۱دند۱د (so); A, E ۱دند۱د; D ۱دند۱د. — i. C trl. pīrāmūn; D has ۱ bef. سر and after it. — j. B has سر; C h-v-ō (?), trl. hāvan. — k. D seems ۱ bef. ۱ or for ۱; C seems ۱ for ۱; trl. pah (by oversight; read kih). — l. B ۱دند۱د. — m. A decayed; D ins. ۱. — n. D om. ۱; A, B, E ins. ۱ — o. B ۱دند۱د. A decayed. — p. so D (?) ۱(۱)د; A, B, C, E ۱دند۱د.

34. a. B, C ins. ۱; not so A. — b. A ins. ۱ bef. سر. — c. A ins. ۱ bef. ۱دند۱د. — d. A om. ۱ bef. ۱دند۱د; D, E have ۱ (?); B has it peculiarly. Nēr. mahirah mahattaram anaḡvarah (so) puṇyātmānāh, adding jñātavyo 'sau' iti ḡṣaḡ. — e. B, E have ۱ bef. ۱دند۱د; D, C om. ۱ bef. ۱دند۱د; D seems ۱دند۱د (?), A decayed; C stārah, trl. sitārah. D seems to ins. ۱ bef. ۱-. — f. A has smaller ۱. — g. A, B, D mark ۱ dām; so C trl. pēdāyīṣ. Nēr. adds Hormijdena sṛṣṭāḡ.

35. a. A ins. ۱, no ۱; B, C ins. ۱. Nēr. has the acc., not gen. — b. B has ۱دند۱د; or is it ۱دند۱د?; A is decayed; B on the margin, but old; C stārah = sitārah. See also Nēr.'s tārakaiṇca. = c. ۱ should be supplied A may have ۱, but it is decayed. — d. B has ۱دند۱د- in the terminations as usual; C trl. nūrmānd. — e. B om. ۱; A has ۱. — f. A, B om. ۱. — g. so B; A decayed. — h. A decayed; B, C om. ۱-; B has ۱; A has ۱دند۱د. — i. A, B have like E ۱دند۱د = arvandāsp va; (N B) for other occurrences of ۱ = dā. — j. A ۱دند۱د; B ۱دند۱د. no ۱-; D (?) ۱دند۱د; E ۱-س, om. ۱د, and no ۱ bef. the word; trl. caṣmah i āb (?). — k. A, B ins. ۱. — l. B, C ۱دند۱د-; A, E om. Nēr. does not literally express ۱دند۱د. Nēr.

locaneca. — m. B om. 𐭠; C ?; A has 𐭠. — n. A 𐭠𐭡𐭢𐭣𐭤; B, C om. 𐭡. — o. A, B ins. 𐭠. — p. B 𐭠𐭡𐭢𐭣𐭤; E 𐭠𐭡𐭢𐭣𐭤; A 𐭠𐭡𐭢𐭣𐭤. Nēr. rājānām; but see the original: A has 𐭠- only as termination to 𐭠𐭡𐭢𐭣-; B, C, D, E no 𐭠. — q. C trl. judā; Nēr. pte; B 𐭠𐭡𐭢𐭣; r. A 𐭡 over, but old (?); B has 𐭡; see Nēr.'s pte; C trl. az. — s. B om. 𐭠 bef. 𐭡𐭢𐭣; A has 𐭠; C trl. meh. — t. B ins. 𐭠 bef. 𐭡𐭢𐭣; A has no 𐭠 here. — u. A 𐭠𐭡𐭢𐭣; B 𐭠𐭡𐭢𐭣; E 𐭠𐭡𐭢𐭣; C trl. izarān; but Nēr. (?) grāmānām, as if translit.-gehān. — v. B ins. 𐭠 bef. 𐭠𐭡𐭢𐭣𐭤; A om. this 𐭠 — w. A, D, E 𐭠𐭡𐭢𐭣𐭤; B 𐭠𐭡𐭢𐭣𐭤; C trl. gēlīhā. — x. so B adds; not so D, E; A decayed; Nēr. om.

36. a. B, C ins. 𐭠 bef. 𐭡𐭢𐭣; not so A. — b. A, B, D om. E's 𐭠 bef. 𐭡𐭢𐭣𐭤. — c. A decayed; ins. 𐭠 (?) aft. 𐭡𐭢𐭣𐭤; B om. 𐭠 aft. 𐭡𐭢𐭣𐭤. — d. B has 𐭠𐭡𐭢𐭣- regularly as termination at 𐭠𐭡𐭢𐭣𐭤; so in 35, yet see the next word, the joining of 𐭠𐭡- to 𐭡𐭢- is hardly accidental. — e. A ins. 𐭠 bef. 𐭡𐭢𐭣; B no 𐭠 here; B's 𐭠𐭡𐭢𐭣 is separated accidentally (?).

37. a. B, C ins. 𐭠 bef. 𐭡𐭢𐭣; not so A. — b. A, B have 𐭡𐭢-; E 𐭠𐭡𐭢𐭣𐭤 (so).

38. a. B, C ins. 𐭠 bef. 𐭡𐭢𐭣. — b. A accidentally divides 𐭡𐭢𐭣𐭤; not so B; not so C. — c. C trl. 𐭠𐭡𐭢𐭣 pūsar ya'eni pēdākardah (so). — d. A decayed at 𐭠𐭡, but hardly so read, seems to be 𐭠𐭡 (?) ; C has 𐭠𐭡. — e. B, C om. 𐭡𐭢; A has it. — f. B as usual with the verbal form 𐭠𐭡𐭢𐭣. g. so A 𐭠𐭡𐭢𐭣𐭤; B, C, D, E 𐭠𐭡𐭢𐭣𐭤 (sic).

39. a. A decayed at 𐭠𐭡𐭢𐭣. — b. B ins. 𐭠 bef. 𐭡𐭢𐭣; A decayed. — c. B om. 𐭠 bef. 𐭡𐭢𐭣; A ins. 𐭠 bef. it. — d. A decayed; C trl. nām-bih-nām. Nēr. nāmānkitam. — e. B has 𐭠𐭡𐭢; not so C, which has zōār (sic) = 𐭠𐭡𐭢; A 𐭠𐭡𐭢.

Nēr. has antar vanaspatēḥ in the corresponding place. — f. B ins. 𐭠 bef. 𐭠𐭡𐭢, A no 𐭠. — g. C trl. āb; Nēr. udakam. — h. A decayed at 𐭠𐭡𐭢𐭣𐭤, but so read; B ins. 𐭠𐭡- aft. -𐭡𐭢𐭣𐭤; A has 𐭠𐭡-; -B 𐭠𐭡𐭢𐭣𐭤; C om. 𐭡- in both places at -𐭡𐭢𐭣𐭤; E 𐭡𐭢𐭣𐭤 here, (𐭡- above). — i. A, B ins. 𐭠; B no 𐭠 bef. 𐭠𐭡𐭢 — j. A, B, C om. 𐭡- from 𐭠𐭡𐭢; B has 𐭠𐭡𐭢; D, E have 𐭡-; Nēr. om. 𐭡-.

10. a D has the first three words on the margin, but original; D om. 𐭠; A, B show no need for the curves of E; B has 𐭠 bef. 𐭠𐭡𐭢 over; so C and Nēr. — b. B, C ins. 𐭠. — c. A has 𐭠𐭡𐭢𐭣 (sic), with no 𐭠𐭡- which B has. Was this an intentional contraction? A has in later hand over 𐭠𐭡𐭢𐭣 to be inserted aft. 𐭠𐭡-; see Nēr.'s puṇyātmanīm. — d. As to the error of 𐭠𐭡𐭢; see the trl.; all follow it with Nēr. as elsewhere; C trl. murād, desire, elsewhere murad (so). — e. B, C, D om. 𐭠𐭡- from E's 𐭠𐭡𐭢𐭣 which I should be much inclined to follow; A has the word only over in later (?) hand as 𐭠𐭡𐭢; 𐭠 below in line, old. ; C has aḡū translated dil above, and not translated below. — f. B, C 𐭠𐭡𐭢; A in later hand, Nēr. kila. — g. Nēr. has : m̐nt'rīñ vāññin gurvīñ puṇyātmanīm svāmikāmām... A om. 𐭠𐭡𐭢 before a 𐭠𐭡𐭢 𐭠, which last C, om. ; B, C, E have 𐭠𐭡𐭢; C trl. murad (-rād). — h. A ins. 𐭠 before an 𐭠𐭡𐭢, or a 𐭠𐭡𐭢; B, C om. the 𐭠𐭡𐭢 of E bef. -𐭡𐭢; so B ins. 𐭠 bef. -𐭡𐭢. — i. B om. 𐭠 bef. 𐭠𐭡𐭢. — j. D om. 𐭠𐭡𐭢 bef. 𐭠𐭡𐭢𐭣; A, B have it; C has aḡū, no trl. in this second place; trl. 'dil' above. — k. B ins. 𐭠 bef. 𐭠𐭡𐭢. — l. Nēr. does not use this expression here; C has it. (The first letter 'o' in the old edition is a misprint). — m. D has 𐭠𐭡𐭢 (?) or (?) — for 𐭠𐭡𐭢; B 𐭠𐭡𐭢 (not 𐭠𐭡𐭢). — n. B, D have 𐭠𐭡𐭢𐭣; others 𐭠𐭡𐭢 — o. B marks 𐭠𐭡𐭢𐭣𐭤 traditionally and erroneously; C curiously reads ōṣān, so generally; but trl. kasān corr.; C trl. aēdūn bih dīn raviṣ, (= bad īn). — p. A means 𐭠𐭡𐭢𐭣𐭤, but has 𐭠𐭡𐭢𐭣; B 𐭠𐭡𐭢𐭣; C trl. dēv. — q. A, B, ins. 𐭠 bef. -𐭡𐭢; B 𐭠𐭡𐭢𐭣𐭤 here, as often;

A decayed. — r. C, D ins. **د** aft. **د**. — s. A, B, E om. **د**. — t. A has **د**; B has **د** for **د**; but see C has **د**, so for **د** (or **د** (?)); trl. yak; Nēr. does not assist here. — u. B divides aft. **د**; A, B have **د**; C has **د** avar, trl. dīr bar-. — v. A, B om. **د** bef. **د**; D seems **د** (?); **د** is supplied; see Nēr.'s **د**. — w. A, B ins. **د** bef. **د**. — x. The above dismisses the necessity for E's parentheses. — y. A, B ins. **د** bef. **د**. — z. So read: E, **د**; A **د**; B **د**; so C renders, and seems to trl. **د** (?); Nēr. has -nīh. — The note *aa* of the old edition is here omitted, as I can find no such passage as that to which it refers in the photographed edition of A. The marginal note on my copy of E which occasioned it probably refers to B.

11. a. B, C ins. **د**; A om. **د**. — b. A **د**; B, C, D, E **د**; B **د**; C **د**; Nēr. **د**. — c. B joins **د** here, with E; so A, but only by lengthening the **د**; C Ahōrmuzd dād divided by the end of the line; but C also separates elsewhere. — d. A may join **د**; B separates. — e. A ins. **د**; B om. **د** bef. **د**. — f. A ins. **د**; B, C, E om, it here; Nēr. has **د**; **د** only once. — g. A again joins **د**, so; om. final **د**; (not so E, nor C); and A om. the final **د**; not so B, nor C: Nēr. **د**; C trl. **د**. — h. A also om. the **د** of the **د**; not so B, C, D, E which have it. Nēr. glosses; **د** caityani (sic) manuṣyānām st'āne dad'āti rakṣatica.

12. a. B, C, D ins. **د**; not so A, E. — b. C **د** = **د** (?)-yān; see **د** at y. 2, 55. Nēr. has curiously only **د**. A ins. **د** bef. **د**; C has trl. **د**; Nēr. **د**. — c. A, B, C show no need for the well-meant and once useful curves of E. — d. B om. **د** bef. **د**; A has imperfect **د** or **د** with the marks **د** bef. it aft. the last word; C has **د** in the trl. only. — e. A in- **د**; B, C **د**

or ۱۹- aft. ۴۰; C has hērvad, trl. hērbad. (N B), but see Nēr.'s agphītām. — f. D ins. ۱ bef. ۳۳۳۳; B ins. ۵; A may be ۱; C no ۱. — g. A, B ins. ۵ bef. ۳۳۳۳; A, ۱۱۳۳- with the sign o; B ۱۱۳۳- bef. ۳۳۳; C trl. aθūrnān. Nēr. ācāryāiḥ. — h. A, B, D ins. ۳۳ aft. ۳۳۳۳; so C ajaš, trl. azaš. A has a sign of division bef. ۳۳. — i. A, B show no need for E's curves; ۳۳۳۳; C hērvadī, trl. hērbadī. — j. D (?) only has ۳۳ bef. ۳۳; A, E ۳۳; B. ۳۳; C aē = īn. — k. A ۳۳۳, and marks the ۵ = g; so B; so C farhang; Nēr. sadvyavasāyenaca. — l. A, B dispense with E's curves at ۳۳۳; so B; C trl. ʒvōš; Nēr. svīyā — m. so A; but B has accidental line drawn through ۳۳۳۳; C has šāyad; Nēr. ʒakyate. — n. All would om. E's curves at ۳۳۳, B; A ۳۳۳; C kardan; Nēr. kartum.

۱۳. a. B, C ins. ۱; A om. ۱; Nēr. omits ۱. — b. B ۳۳۳۳; A decayed; C aharišvang; trl. aršišvang; see Nēr.; A decayed. Nēr. arcišcavaṅgham. Nēr. ins. a lengthy gloss. — c. A ins. ۵ bef. ۳۳۳ = Nēr. nirvāṇajñānam; B has ۱; C trl. u = va. — d. A, B ins. ۵. — e. B, C ins. ۱ bef. first ۳۳; A om. ۱. — f. C's trl. of this first ۳۳ farzānah is a mechanical blunder. Nēr. trl. this first ۳۳ cittam. A, B ins. ۵ bef. ۳۳۳. — g. A ۳, decayed from ۳۳۳ bef. ۳۳۳. — h. A decayed; B ins. ۱ bef. ۳۳; so C. — i. A decayed, but may have read ۳۳۳ (sic); not so B, wh. has ۳۳; see also D ۳۳۳ (?!); the original is ۳۳۳۳۳۳. B; B has ۳۳; C trl. this second ۳۳ rāh = way; Nēr. trl. this second ۳۳ citta. — j. A decayad; see B ۵. — k. B has ۳۳۳۳ ۵ ۳۳; so C trl. u rāh (i) kām; Nēr. has-st'itīnca for astešūh. — l. A, B, C, D have ۳۳۳; E has ۳۳ (?). — m. A, B, C ins. ۱. — n. A ۳۳۳; B ۳۳۳. Nēr. lāb'am; C trl. fāyidah; C divides ۳۳۳۳ ۳۳۳۳; A only joins by lengthened ۳; E joins.

۱۴. a. B, C, ins. ۱ bef. ۳۳۳; not so A. — b. A, B, C om. ۱ bef. ۳۳۳۳; E

has 𐬨. — c. C has dahmān, trl. nikān; so here correctly; Nēr. uttama-, B ins. 𐬨 bef. 𐬨𐬨𐬨𐬨; A, E om. 𐬨. — d. A, B, C 𐬨𐬨𐬨𐬨. — e. A, B om. 𐬨 bef. 𐬨𐬨𐬨; A, E have 𐬨; C no 𐬨; B slightly divides 𐬨𐬨. — f. A, B, C ins. 𐬨 bef. 𐬨𐬨𐬨; C, E no 𐬨. — g. C has short 'a', dahm for 𐬨𐬨𐬨, but trl. nīk; Nēr. also is here correct with uttamānca; but see below at k. — h. A ins. 𐬨 bef. 𐬨𐬨; B om. 𐬨. — i. B ins. 𐬨 bef. 𐬨𐬨𐬨; A om. 𐬨. — j. A, B, C ins. 𐬨 bef. 𐬨𐬨; A faint 𐬨; E om. — k. A om. 𐬨𐬨 aft. 𐬨𐬨. A has a mark /, to show the omission of it; B ins. it; D has it cancelled; E has it; C has dāhm, trl. dahm, not as above, dahm = nīk-, thereby avoiding a blunder; Nēr. however, utkr̥štāt- here; C therefore makes the distinction. 𐬨𐬨 (!) = 𐬨𐬨𐬨𐬨 should plainly be read here, not 𐬨𐬨𐬨, which C, significantly, only transliterates. — l. B ins. 𐬨 bef. 𐬨𐬨; A has what may be 𐬨 (!) late and inclined. I should say that it was a mark indicating the omission of 𐬨𐬨𐬨; not so C. — m. A, B dispense with the necessity for curves at 𐬨𐬨𐬨𐬨; A's 𐬨 might = va = Engl. and ? . — n. E ins. 𐬨; A, B om. 𐬨 bef. 𐬨𐬨𐬨; see the original; but Nēr. has the acc.; and C trl. īzad, and so determines to yazat. Nēr. adds a long gloss.

15. a. B, C ins. 𐬨 bef. 𐬨𐬨; not so A, nor D, E. — b. decayed at 𐬨𐬨𐬨; C trl. jāi. — c. A, B, C ins. 𐬨 bef. their 𐬨𐬨𐬨𐬨. — d. B writes distinctly 𐬨𐬨𐬨𐬨𐬨 = rō-dī(d)-tāk (? so); which cannot be 'rōstāk'; it may however be an oversight for 𐬨𐬨𐬨𐬨𐬨. A has 𐬨𐬨𐬨𐬨𐬨; C has va rōstagī trl. u deh.; Nēr. has deçāñgea (so). — e. D om. 𐬨. A, B, C have 𐬨 bef. 𐬨𐬨𐬨𐬨; E 𐬨𐬨𐬨𐬨. — f. D seems to insert 𐬨𐬨𐬨 aft. 𐬨𐬨𐬨𐬨; not so A; A again marks om. with W, orig. ink; A has 𐬨𐬨𐬨𐬨𐬨, B 𐬨𐬨𐬨𐬨 alone. The vowels in 𐬨𐬨 should be understood as having the value of Avesta characters; that is to say, in - 𐬨𐬨; i. e. 𐬨𐬨 should = gao and not = gāō-; and so in many other cases, and this is especially the case with the Ms. B (D, Pt, 4). On the other hand, as I have so often shown, characters in

Avesta words are of plainly Pahlavi value as 𐬀𐬀𐬀 = ahyā, 𐬀 = lengthened, 𐬀 = yā or-ya, not = e here; ahe is no gen. word; so 𐬀 lengthened is very often = Pahl. 𐬀 = y; etc.; See Comm. to Gāthas and ZDMG, Oct. 98. Here C seems to read gāyōd, trl. dašt. — g. A, C, D ins. 𐬀𐬀𐬀 bef. 𐬀𐬀𐬀 ; B adds to the previous word. — h. D om. 𐬀 bef. 𐬀𐬀 ; A, B, C have this 𐬀 . — A partly decayed at 𐬀𐬀 , and E om. 𐬀𐬀 𐬀𐬀 here; A, B, C ins. 𐬀𐬀 𐬀𐬀 aft. 𐬀𐬀𐬀 ; E om. it here. — j. so A, B 𐬀𐬀 ; not 𐬀𐬀𐬀 (so E bef.); C. -lk. — k. B, C ins. 𐬀𐬀 in 𐬀𐬀𐬀𐬀 , so reading; A 𐬀𐬀𐬀 only. — l. C om. 𐬀 bef. 𐬀𐬀𐬀 , or is the 𐬀 of 𐬀𐬀 intended for following 𐬀 = 'va' here. A 𐬀𐬀𐬀𐬀 𐬀 ; B has 𐬀𐬀 ; C vātic; A has double 𐬀 or — ? bef. it. A, B, C, D ins. 𐬀 bef. 𐬀𐬀 ; E om. 𐬀 . — m. is decayed at 𐬀 bef. 𐬀𐬀 which A, B have; C trl. u māhtāb. — n. A, B, C, D ins. 𐬀 bef. 𐬀𐬀 ; E om.; B has 𐬀 over aft. orig. 𐬀𐬀 ; A has 𐬀 here. — o. A ins. small 𐬀 aft. 𐬀𐬀 ; not so B; B has 𐬀 old over bef. it. — p. Nēr. has svayāindattāni. A ins. 𐬀𐬀 ; E has sign 'o' (?) bef. 𐬀𐬀𐬀 (so B, not 𐬀𐬀𐬀 here as so often); C trl. γῆλ dādah. — q. B, C om. 𐬀 from 𐬀𐬀𐬀𐬀 A has 𐬀𐬀𐬀𐬀 (so); Nēr. has svayāindātīçca here. — r. A has 𐬀 which E. etc. have; B, C have 𐬀𐬀 ; C trl. īn; Nēr. iyam. — s. A om. 𐬀𐬀 ; B has it; C has as usual aōš, but trl. kas. — t. B, D. om. 𐬀 aft. 𐬀𐬀 , wh. E has. — u. B has 𐬀𐬀 ; A 𐬀𐬀𐬀 . — v. A ins. 𐬀𐬀𐬀𐬀 ; B, C, D, E om. it; Nēr. has çakyate. — w. A has 𐬀𐬀𐬀𐬀 no appendage; B, E 𐬀𐬀 ; C vāgūnand, so for vebedūnand. — x. A, B, C ins. 𐬀 bef. 𐬀𐬀𐬀𐬀 . — y. A 𐬀𐬀𐬀𐬀 ; B 𐬀𐬀 ; C 𐬀𐬀 . — z. A has 𐬀 ; B has 𐬀 𐬀𐬀 with E aft. 𐬀𐬀𐬀𐬀 . — aa. A ins. 𐬀𐬀𐬀 here with possible canceling; B, E om. it here. C damān, trl. pēdāyīš. — bb. A, B, D ins. 𐬀 bef. 𐬀𐬀𐬀𐬀 ; C trl. ašō. — cc. A, D ins. 𐬀 bef. 𐬀𐬀 ; B, E, om. 𐬀 . — dd. A, D plainly mean 𐬀𐬀𐬀𐬀 𐬀 ; A, joins 𐬀𐬀𐬀𐬀 ; B, as most often, 𐬀𐬀𐬀𐬀 , but probably dividing here; so C divides buzurg hōmand; not so Nēr. wh. has puṇyagurvīh. and no santi; my division [havand] in the Pahl. Text translit. was an oversight.

16. a. B, C ins. 𐭯 bef. -𐭮𐭥. — b. so A, D, seem 𐭮𐭥𐭮𐭥 (so B); D, E 𐭮𐭥𐭮𐭥 (?); C has raṇvōk = sardār. — c. A has Avesta 𐭮𐭥𐭮𐭥, but allowing its 𐭮 an inherent '𐭮' and adds the Pahlavi 𐭯 = '. B 𐭮𐭥𐭮𐭥; E 𐭮𐭥𐭮𐭥. — d. A ins. 𐭮 bef. its 𐭮𐭥𐭮𐭥; not so B; E om. both. — e. B 𐭮 bef. 𐭮𐭥𐭮𐭥; A om. 𐭮. — f. B om. 𐭮 bef. 𐭮𐭥𐭮𐭥; A 𐭮 with E. — g. A 𐭮𐭥𐭮𐭥 (joined); B 𐭮𐭥𐭮𐭥. — h. B reads 𐭮𐭥𐭮𐭥 bef. 𐭮𐭥; A, E 𐭮𐭥𐭮𐭥. — i. B as usual 𐭮𐭥𐭮𐭥. — j. B 𐭮𐭥𐭮𐭥, not 𐭮𐭥𐭮𐭥; D om. 𐭮𐭥𐭮𐭥, no Mss. — k. A, B 𐭮𐭥𐭮𐭥; C translit, curiously aẓn (sic); trl. hāvan.

17. a. B no 𐭯 bef. -𐭮𐭥. — b. B, C ins. 𐭯 bef. -𐭮𐭥; not so A. — c. A decayed at 𐭮𐭥𐭮𐭥. — d. A om. 𐭮 bef. 𐭮𐭥𐭮𐭥; A has 𐭯 in 𐭮𐭥𐭮𐭥 over but original; B has 𐭮. — e. A greatly decayed at -𐭮𐭥. — f. A partly defaced, or cancelled (?) at this termin. 𐭮𐭥. — g. B om. this 𐭮𐭥𐭮𐭥; A has it with E. — h. A om. 𐭯 bef. this -𐭮. B, C om. both 𐭯 and -𐭮 here. — i. A seems 𐭮 (?) cancelled (?) or defaced bef. 𐭮𐭥𐭮𐭥. — j. A, B, C ins. 𐭮𐭥𐭮𐭥 bef. 𐭮𐭥𐭮𐭥; A 𐭮𐭥𐭮𐭥; E om. — k. A decayed at 𐭮𐭥𐭮𐭥. — l. B, C om. 𐭯 aft. 𐭮𐭥𐭮𐭥, A has 𐭯 there.

18. a. A decayed at -𐭮𐭥 and -𐭮𐭥. — b. B, C, ins. 𐭯 bef. -𐭮𐭥; not so A. — c. A decayed at -𐭮𐭥 ... 𐭮𐭥. — d. A destroyed at 𐭮𐭥𐭮𐭥, but probably so read; 𐭮𐭥- noted from earlier collation, but since then injured; B, C, E have 𐭮𐭥𐭮𐭥; C radi; trl. sardāi. (I read 𐭮𐭥𐭮𐭥 from analogy only; no Mss.).

19. a. B, C, ins. 𐭯 bef. -𐭮𐭥; A om. 𐭯. — b. A, C, E 𐭮𐭥𐭮𐭥; B 𐭮𐭥𐭮𐭥. — c. A, B ins. 𐭮 bef. -𐭮𐭥; D ins. 𐭯 bef. it; not so C; no sign of dative in the Pahlavi. — d. A 𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥 (sic); doubtful first 𐭯 whether = ' or va; B 𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥; D, E 𐭮𐭥𐭮𐭥, no 𐭮𐭥𐭮𐭥. — e. A 𐭮𐭥; B 𐭮𐭥𐭮𐭥; C text dādah, trl. dādah (?). — f. B ins. 𐭮 bef. 𐭮𐭥𐭮𐭥; A om. 𐭮; A has 𐭯, but may = ' ; C no 𐭯; C trl. īzadi(i)mīnū. — g. B om. 𐭯 bef. 𐭮𐭥𐭮𐭥; A has 𐭯. — h. A, B om. 𐭮 bef. 𐭮𐭥𐭮𐭥; E has 𐭮;

B ins. 𐬨 bef. 𐬨𐬀 ; A, E, om. this 𐬨 ; A has 𐬨𐬀 ; B, C 𐬨𐬀 . — j. B 𐬨𐬀𐬀 as usual in the verbal forms, but not invariably. — k. A, D 𐬨𐬀𐬀𐬀 , B both 𐬨𐬀𐬀 's separate. — l. B ins. 𐬨 bef. 𐬨𐬀𐬀 ; A om. 𐬨 here. — m. A 𐬨𐬀𐬀𐬀 pointed; B pointed only at 𐬨 as = y-, so C; E 𐬨𐬀𐬀 . — n. so A, no 𐬨 bef. 𐬨𐬀𐬀𐬀 ; 𐬨 in B stands close to the previous word; C seems 𐬨 here. — n. so A, B 𐬨𐬀𐬀𐬀𐬀𐬀 ; C text *hūstōfrīd*.

50. a. A, B have 𐬨 bef. 𐬨𐬀𐬀 .

51. a. A om. 𐬨 bef. 𐬨𐬀𐬀 ; B, D, E have 𐬨 . — b. A, B, D ins. 𐬨 aft. 𐬨𐬀𐬀 ; E no 𐬨 here. — c. A decayed.

52. a. A 𐬨𐬀𐬀𐬀𐬀 (*sic*); B 𐬨𐬀𐬀𐬀𐬀𐬀 (*sic*); D 𐬨𐬀𐬀𐬀𐬀𐬀 , E 𐬨𐬀𐬀 ; C trl. *rapīōvin*. A has following 𐬨 attached to the last letter of 𐬨𐬀𐬀 .

53. a. A decayed at 𐬨𐬀 ; B 𐬨𐬀𐬀𐬀𐬀𐬀 ; 𐬨𐬀 , 𐬨 have here obviously the force of Av. 𐬨 , 𐬨 only; A decayed at present. D ins. an extra 𐬨 ; C *uzāīrīn*; trl. *uzērin*. — b. A decayed at 𐬨 aft. 𐬨𐬀 .

54. a. A. 𐬨𐬀𐬀𐬀𐬀𐬀𐬀 (?); E 𐬨𐬀𐬀𐬀𐬀𐬀𐬀 ; B, C seem to avoid the long 𐬨 in 𐬨𐬀 , reading 𐬨𐬀 ; but the long 𐬨 of A, E has again properly merely Avesta value of 𐬨 which is short 𐬨 ; B has 𐬨𐬀𐬀𐬀𐬀𐬀𐬀 phonetic; C trl. *aīvīsrūōrim*. — b. D seems 𐬨𐬀𐬀𐬀𐬀 (?); E 𐬨𐬀𐬀𐬀𐬀 ; A has 𐬨𐬀𐬀𐬀𐬀 ; B 𐬨𐬀𐬀𐬀𐬀 (so); C *aībigāi*. — c. A decayed at 𐬨 aft. 𐬨𐬀𐬀𐬀 . — d. D ins. 𐬨 bef. 𐬨𐬀 ; A has no 𐬨 .

55. a. C trl. *hūšahīn*.

56. a. A 𐬨𐬀𐬀𐬀 ; B 𐬨𐬀𐬀𐬀 ; D, E 𐬨𐬀𐬀𐬀 ; C trl. *hastī*. — b. as usual, but not

invariably, 𐭪𐭫𐭮𐭥𐭥𐭥; so C has hōmōnd; trl. hast. — e. for 𐭪𐭫 C has hend, trl. and, wh. is also Parsi. — B has 𐭪𐭫𐭮𐭥𐭥𐭥𐭥𐭥𐭥 (so); B, C om. 𐭪𐭫𐭮𐭥𐭥𐭥; A, E have it; I now om. the note d. which stands in the old edition.

57. a. B, C ins. 𐭪 bef. 𐭪𐭫; A, D, E om. 𐭪. — b. A, B, C ins. 𐭪 bef. 2nd 𐭪𐭫; D, E no 𐭪. — c. B, C ins. 𐭪 bef. 3^d 𐭪𐭫; A, D, E no 𐭪.

58. a. B, C ins. 𐭪 bef. first 𐭪𐭫; A, E, om. 𐭪. — b. A, B, C, D om. E's 𐭪 bef. 𐭪𐭫; so best understood. — c. A om. D, E's 𐭪𐭫𐭮𐭥𐭥𐭥𐭥𐭥𐭥; B, C have it; A decayed. — d. so D, E; A has 𐭪𐭫𐭮𐭥𐭥𐭥𐭥𐭥𐭥; B has 𐭪𐭫𐭮𐭥𐭥𐭥𐭥𐭥𐭥; C -šn, trl. bī-χvāhiš; D, E have -𐭫𐭮. — e. A ins. 𐭪 bef. 𐭪𐭫; B, C no have 𐭪. — f. C sūdak (-ī(?) = trl. fāyidah. Nēr. has pramādena. A, B. 𐭪𐭫𐭮.

59. a. B om. 𐭪 bef. 𐭪𐭫; A has. 𐭪 — b. B, C ins. 𐭪 bef. 𐭪𐭫𐭮𐭥𐭥𐭥; A, E om. 𐭪. — c. A, B 𐭪𐭫𐭮𐭥𐭥𐭥; so E; C translits. g-ō-ā r-ī, and translates χvāhiš (χvāniš (?) u dīgar bār nīz. dō ār (?) seems to have been seen; χvā-should point to an *alternative* reading -𐭫𐭮 for -𐭫𐭮; hence the alternative translation (?). Nēr. dvigunātaram. — d. A, E have terminal appendage; B adds 𐭫 for it; while C never expresses it; Nēr. has as usual merely karomi. — e. A, B, C, D ins. 𐭪𐭫 bef. 𐭪𐭫𐭮𐭥𐭥𐭥; E. om. 𐭪𐭫𐭮𐭥𐭥𐭥. — f. the second personal appears through a curious slip. A has 𐭪𐭫𐭮𐭥𐭥𐭥; E 𐭪𐭫𐭮𐭥𐭥; B 𐭪𐭫𐭮𐭥𐭥𐭥 (so); or is 𐭪𐭫𐭮𐭥𐭥𐭥 used conditionally for the 1st person ?. — g. C ins. 𐭪𐭫 bef. 𐭪𐭫𐭮𐭥𐭥𐭥; A, B, D, E om. it.

60. a. A, B, C 𐭪𐭫𐭮𐭥𐭥𐭥; E 𐭪𐭫𐭮𐭥𐭥𐭥𐭥; D 𐭪𐭫𐭮𐭥𐭥𐭥. — b. A, B ins. 𐭪𐭫𐭮𐭥𐭥; C meh, trl. buzurg. Nēr. mahattarāh. D, E om. — c. A, B ins. 𐭪. — d. B om. 𐭪 bef. 𐭪𐭫𐭮𐭥𐭥𐭥; A, D, E have 𐭪.

61. a. B 𐭪𐭫𐭮𐭥𐭥𐭥, 𐭪𐭫𐭮𐭥𐭥𐭥 as so often in the verbal form; not necessarily so in the nom. adj.; C, hōmand, trl. hastand. A decayed, at the beginning aft. 𐭪𐭫.

62. a. B ins. 𐭪 bef. 2nd 𐭪𐭭; A decayed, but probably 𐭪; C, E have no 𐭪 bef. 2nd 𐭪𐭭. — b. B, C ins. 𐭪 bef. 3^d 𐭪𐭭; A decayed; D, E no 𐭪.

63. a. D seems 𐭪 for final 𐭪 in 𐭪𐭭𐭭𐭭𐭭𐭭; B -𐭭; D -𐭭𐭭-; A decayed at the sign 𐭪-, wh. A has.

64. a. D. seems to om. the second 𐭪, having 𐭪𐭭; A, B, C have this 𐭪. — b. A ins. 𐭪 bef. 𐭪𐭭 aft. 𐭭𐭭, and had a cancelled 𐭪𐭭𐭭 for which a correct 𐭭𐭭 is substituted above. We might read 𐭪𐭭𐭭𐭭𐭭𐭭 as below; B no 𐭪 bef. 𐭪𐭭. — c. A has 𐭪 bef. 𐭪𐭭. — d. A has 𐭪 bef. 𐭭𐭭𐭭𐭭𐭭; the first 𐭪 seems faint.

65. a. So A (?), but it may (?) mean 𐭪-; see the original however; E has 𐭪- in 𐭪𐭭𐭭𐭭; so C -mīm. B seems 𐭪𐭭𐭭 with 𐭪 and 𐭭 joined; note in passing that with B an additional 𐭪 often follows final 𐭪 in other places instead of the appendage as in 𐭪 in the other Mss; see here the original 𐭭𐭭𐭭-; but this form in B might have a conjunctive sense without the appendage. — b. A *𐭪𐭭𐭭𐭭𐭭𐭭 (-sn-); E *𐭪𐭭𐭭𐭭𐭭𐭭 (-sn-); B 𐭪𐭭𐭭𐭭𐭭𐭭; C mahīstī, trl. mazyasnī (-ī(?)) ; Nēr. mājdāiasnīm. — c. A om. E 's -𐭭- from -𐭭𐭭𐭭𐭭𐭭, but B has 𐭭𐭭𐭭𐭭𐭭𐭭𐭭; 𐭭 = kh, 𐭭, as phonetic filling out of the syllable: see -𐭭- used similarly in 54; so C om. — d. A, B om. 𐭪 bef. 𐭭𐭭𐭭𐭭𐭭; E has 𐭪. — e. A ins. 𐭪 bef. 𐭭𐭭𐭭; B has no 𐭪. — f. D, E 𐭭𐭭𐭭; A decayed; B 𐭭𐭭𐭭𐭭; C may be šāhā, trl. dēv.; Nēr. -devām. g. A, B, E have 𐭭𐭭𐭭𐭭 here bef. 𐭪𐭭𐭭; C also bef. — h. B ins. 𐭪 bef. -𐭭𐭭𐭭𐭭; A has a rather faint 𐭪. — i. A decayed aft. 𐭭𐭭-; A 's relies point to 𐭭𐭭𐭭𐭭𐭭𐭭; so B 𐭭𐭭-. — j. A, 𐭭𐭭; D, E 𐭭𐭭; C dādīstān.

66. a. A ins. 𐭪 bef. 𐭪𐭭𐭭; B om. 𐭪. — b. A decayed; D ins. 𐭪 bef. 𐭪𐭭; not

Pahlavi Text Transliterated. *)

1. **Pahlavi Text translit.** Nivedenam va hankartēnam [av'**) denā yažešn' barā nivēdenam aēγ bun' vebedūnam-e hankartēnam aēγaš roēšā barā vebedunam-e] datār ı Aūharmažd ı rāye(-āo-)mand ı gadā(-āo-)mand ı mahišt' [pavan tan'] ı pāhrūm [pavan ar'] va nēvaktum [pavan ɣaditūntan'],

2. (i) ɣrōždtūm [sāɣtūm pavan kār va dātistān' (ı kabad)] ɣratigtūm [va dānāktum] va hūkerptūm [aēγaš angām aēvak' bayen tanē pašjak'tūm] mīn aharāyih avartum [mīn artavahišt' ait man' aētōn' yemalelunēt aēγ mīn yažatān' man'sān tan' aharāyih ɣag (i) mas],

3. ı hūdānāk [ɣag' (ı) Aūharmažd ı frārūn' dānāk] ı kāmāk' rāmēnitār [aēγ aišān' pavan avāyast' pavan rāmešn' rāmēnēt'],

4. man' lanā yehābunt' havem afaš lanā taɣšit' havēm [tan'ɣadūnak']***) afaš fravarɔ'(t') havēm man' mīn mēnavadān' afzūnigtūm [aūharmažd].

5. nivēdēnam va hankartēnam [av'*) denā ɣažešn'] vah'-man' va artavahišt' va šatvēr' va spendarmat' va haurvadat' (sīc) va amer'dat'.

6. n. va h. ɣag ı gōspendān' tan' va ɣagič ı gōspendān' rūvān' va ātaɣš ı aūharmažd ı matārtūm mīn ɣag-han' (sīc) ı ameša'spendān' [daɣšak va aē mā valā(av'†)kolā 11 (do)

*) Reprinted, with some alterations, from ZDMG., Heft IV, 1903.

**) Or „yal“ (for av')?

***) Is it possibly aēvinak (sic).

†) Reading av' for vala.

mat' yegavimūnet' menavad va stih anrag*) (? *sīc*) va barāz**)].

7. n. va h. asnih***) ī aharāyih rat' va havan' ī aharūv' ī aharāyih rat';

8. nivedenam va hankartenam savang [mēnavad I ī levatā hāvan' hamkār] va visič ī aharuv' ī aharāyih rat' [ī anšūtā ī bayen žvēškārīh ī manpat'].

9. nivēdenam va hankartēnam mitr' ī frehgaoyōt†) (-gao-yaot') ī raγ-gōš ī bēvar-čāsm [afaš raγ-gōšīh aē aēγaš IIII-(-V-)-raž' menavad av' rōēša yetibund [afaš kār ī gōšaš' vebedūnyēn aēγ denā niyōkžš (?) va žag niyōkžš (?) afaš bēvar čāsmīh hanā aēγaš IIII-raγ menavad av' rōēša yetibund va kār ī čāšmaš vebedūnyen aēγ denā žaditūn va žagič žaditūn vad mitr' čāsm ī II (do) va goš II (do)] ī guft'-šem ī yazat' [aēγaš šem pavan denā dēn' guft' yegavimūnēt'] va ramešn' žvārum [va žag ī menavad ī amat' mizakič ī žvarešn' žavitūnd pavan rās ī valā].

10. nivedenam va hankartēnam rapisvin' (*sīc* rapiēvin) ī aharūv' ī aharāyih rat'.

11. n. va h. frehdātar fšuih††) [ī menavad I ī levatā rapis(ē)vin' hamkār va ramak' ī gōspendān' barā afzāyēnēt] va žandič ī aharūv' ī aharāyih rat' [va anšūtā ī bayen žvēškārīh ī rat'].

12. n. va h. aharāyih ī pāhrūm va ātaγšīč ī aūharmažd [berā].

*) Read 'angar'; see Nēr.

*) so emending?, if necessary; see Nēr.

**) Is it 'asnyē'.

†) I think that these long Pahlavi vowels have Avesta value as short vowels strictly: -gaoyōit; so auzayeirīn'; so magupat rather than magū; see below.

††) Is it 'fšuyē'?; hardly 'fšeg', or 'fšuš'?

13. n. va h. aūzāyeirīn*) ī aharūv' ī aharāyih rat'.

14. nivēdenam va hankartenam frehdātār ī vir [ī menavad I ī levatā aūzāyeirīn*) hamkār amat ramak' ī anšūtāan bara afzāyēnet'] va mata'ē ī aharūv' ī aharāyih rat' [anšūtā ī bayen zveškārīh ī mēnavadan' ī andarž-pat'].

15. n. va h. būrj' ī zvātāi**) [ī vagdān' ī rōšan' ī] apān' nāp' va mayā'ē ī aūharmažd-dat'.

16. n. va h. aivisrusrīm (aivisrušrīm) ī aibigayā'* ī aharūv' ī aharāyih rat'.

17. n. va h. frehdātār harvisp' hūzāyēšnīh [bun' va bar va] žartūštra'tūmič ī aharūv' ī aharāyih rat' [va anšūtā bayen zveškārīh' ī magūpatān'*) magūpat'*)].

18. nivēdenam va hankartenam žag ī aharūvān fravahar ī vagdān' ī virān' ramakān' [ard ae?)***)-fravard'(t') ī anšūtāan'] va žagič ī šnatān' hūmānešnīh [amāt bayen šnat pavan frārūnīh šapīr šāyat' ketrūnast' ae pavan rās ī valā].

19. va amāvandič ī hutazšit' ī hūrōstak' va pirūžgarhič ī aūharmažd-dat' va vānitārihič ī pavan avar-rōvešnīh [verehrām (sic) yazat' ait' man' aštāt'ic yazat' yemalelūnet].

20. nivēdenam va hankartenam aūšahin'ic (sic) ī aharūv' ī aharāyih rat'.

21. nivēdenam va hankartenam burjih [ī menavad I ī levatā aūšahin' hamkār va ramak' ī jūrdākān' bara afzāyēnet'] va nmānigīč ī aharūv' ī aharāyih rat' [va anšūtā ī bayen zveškārīh ī dat'bar].

*) I think that these long Pahlavi vowels have Avesta value as short vowels throughout, where the Avesta vowels are short. Read here aūzāyeirīn.

**) Is it zvatiya?

***) Is it 'žrat ae fravahar', or 'like the f. of Arta'? Note 4) p. 30, should apply throughout; no Pahl. aibi- (sic), nor-trō-; (it is -tra'-), nor magu (is it mayu); nor -ram, should be written.

22. nivēdenam va hankartēnam srōš(ī)aharuv' [ī hūrōstak' ī hūtaṣsīt' ī tarsagāi (-ākāsīh)] ī pīrūžgar ī frehdātār (freh-) ī gehān',

23. va rašn' ī raǰistak' [havēt*) rašn'ih-ānāmāk'ih azaš raǰistakih' va rāstih] va aštāt ič ī frehdātār (freh-) ī gehān' va vārešn' (var-)*) dātār ī gehān'.

24. nivēdenam va hankartēnam māhīgān' ī aharāyih rat' andarmāh ī aharuv' ī aharāyih rat' [pančak' ī fratūm].

25. n. va h. pūrmāh ī višapatas(ē)ič ī aharuv' ī aharāyih rat' [pančak' ī dadigar va sadigar].

26. nivēdenam va hankartēnam šnat [ī gāsānbār] ī medokzarēm**) (-rem) ī aharuv' ī aharāyih rat';

27. n. va h. medokšēm**) ī aharuv' ī aharāyih rat';

28. n. va h. paitiṣhah (-šem?) ī aharuv' ī aharāyih rat';

29. nivēdenam va hankartēnam ayāsrīm***) (-ērim) pavan frōdvaštem damānih***) ī gošan' šebkōnešnihič [bayen yātūnēt] ī aharuv' ī aharāyih rat';

30. n. va h. mēdyār ī aharuv' ī aharāyih rat';

31. n. va h. hamā(a)spas(ē)mā(ae)dšēm**) ī aharuv' ī aharāyih rat'

32. n. va h. šnat ī aharuv' ī aharāyih rat'.

33. nivēdenam va hankartēnam harvišp' valāšān rat' man' havand aharāyih rat'ih XXX va III ī naždišt' ī pirāmun' ī hāvan man' havand aharāyih ī pāhrum ī aūharmāzd frāz āmūxt'

*) There is a special conj. form for havat formerly read hōmanaḍ.

**) These long vowels should have Avesta-value as being short wherever it is so, rationally, indicated. So also the Pahl. 's' should represent 'h'; so -hrem; not -srīm; so hama-, and not hama-; -mad-, and not -mād- etc. -šem from 27.

***) Otherwise pavan frōdvaštem (sic?) hamīnih (or haminaš) ī gošan' šebkōnešnihič ī aharuv', etc.

[av/*) žartušt'] va žartušt' frāž' yemalelūnt' [aē' čegōn āvāyat' kartan'].

34. nivēdēnam va hankartēnam žvatāi**) i mitr' i būland i as(ē)e'***) i aharūv' va starič i spenāk mēnavad dām,

35. va tištar stārak' i rāye(-āo-)mand i gadā(-āo-)mand va māh i gōspend tožmak' va žvar(ž)šet'ič i arvand-ā(a)sp va dōi-s(θ)arič***) i aūharmažd-dāt' va mitr'ič i matāān dāhyūpat'***) [ān' yūt' min amešaspendān' žag (i) mas va mē'im yažatān' i stihān' žvatāi (žvatiyā(?))].

36. nivēdēnam va hankartēnam aūharmažd i rāye(-āo-)mand i gadā(-āo-)mand.

37. n. va h. aharūvān' fravāhar.

38. n. va h. lak ātažš i aūharmažd berā' [lak man' pavan denā yažešn' havih] levatā harvispgon ātažšān'.

39. nivēdēnam va hankartēnam mayā i šapir [i nāmčastig pavan žohar] va harvisp'ič i mayā i aūharmažd-dāt' [pavan aēvakratakīh] va harvisp'ič i aūrvar(ič) i aūharmažd-dāt' [pavan aēvakratakīh].

40. nivēdēnam va hankartēnam māns(ē)arspend i aharūv' i kāmāk' (sīc) ažu' (sīc) [aēyaš kāmāk' i pavan mēnešn' levatā žag i ažu' rāst' ait man' aēton' yemalelūnēt' havet (havāt(?)) žagič i aišān' aēton' barā vebedūnyēn] dāt' i yūt'-šed(ayy)ā dāt' i žartušt' [kolā II (?) aēvak'] dēr avar-rōvešnīh i [mēnavad i spend va] den' i šapir i maždayasnān' [pavan aēvakratakīh].

*) Is this 'yal'?

**) Is it žvatiyā?

***) The Pahl.'s 's' has again Av. value as 'š'; and so the short vowels should be always rationally restored in both Av. and Pahl.; so ašej rather than asej; so dōiθra rather than dōisar; so da(n')hyupat rather than dahyupat, etc.

41. nivēdenam va hankartenam gir' i hušihdātār(-dāstār) i auharmažd-dāt' i aharāyih-žvārih [i pūržvārih] va harvisp'ič gir' i aharāyih-žvārih i pūržvārih i auharmažd-dāt',

42. va kayān' gadā i auharmažd-dāt' va žagič i agript' gadā i auharmažd-dāt' [žvēškārih i as(ē)ravanān' afaš agriptih hanā aēγ pavan farhāng av' naḥsā šāyat' kartan'].

43. nivēdenam va hankartēnam aharīšvang i šapir va far-zānak' i šapir va res (?reθ) i šapir va ras (rās) i āstešnih (*sic*) i šapir va gadā va sūt' i auharmažd-dāt'.

44. n. va h. dāhmān' i šapirān' i āfrin' va dāhmič i gabrā i aharūv' va žagič i čir i takik dāhm i mē'im pavan mēnešn' i yazat'.

45. nivēdenam va hankartenam valāšān' zivāk' ((?) jināk) va rōstāk' va gāoyōit' (gaoyaoit')*) va mihan'**) va ābžvar va mayā va damig va aūrvar va denā damig va žag asmānič' va vāt'ič' i aharūv' va star va māh va žvar(ž)šēt' va žagič i asar rōšanih i žvadāt' [havēt (?) žvadātih hanā aēγ kolā aiš i benaḥsā av'***) naḥsā šāyat' vebedūntan] va harvisp'ič žag i dāmān i spēnāk (*sic*) mēnavad dāmān i aharūv' i aharāyih rat' [havand].

46. nivēdenam va hankartenam ratvok berežat'ič (*sic*) i aharūv' i aharāyih ratih i yōm i asnih†) va māhigān', gāsān-bār va šnat' man' havand aharāyih rat'ih i pavan hāvan' ratih.

47. va nivēdenam va hankartenam aharūvān' fravāhar i čirān' i avar-vijān' i pōryōtkēšān' fravāhar va nabānazdištān' fravāhar [va nabānazdištān' i žōt'] žag i naḥsā rūvān' fravāhar.

*) The vowels having here Avesta value, as elsewhere.

**) So, or 'makān'.

***) Or 'yal'.

†) Is it 'asnye'?

48. n. va h. harvisp' žag ī aharāyih rat'ih.

49. n. va h. harvisp' žag ī šapir-dehāk (?-dehak) yazat'
ī mēnavad va man'ič ī stih man' havand yazešn'(-āō-)mand
va niyāyešn'(-āō-)mand min aharāyih ī pāhrum [aēγ pavan
frārūnih γal avayēnd yaštan' va afšān' aūsta'frit' γal kūnešn'].

Deprecations.

50. Hāvan' ī aharūv' ī aharāyih rat',

51. savang ī aharūv' ī aharāyih rat',

52. rapīsvin' (rapīšvin'?) ī aharuv' ī aharāyih rat',

53. aūzāyeirin (aužayeirin) ī aharūv' ī aharāyih rat',

54. aivisrūšrim (aivisrūrīm) aibigaya (aibigaya) ī aharūv'
ī aharāyih rat',

55. aūšahin' (aušahin) ī aharūv' ī aharāyih rat',

56. man' am lak bešit' havih [havēt*) kolā aiš and bešit'
yegāvimūnēt' aēγaš denā niindavam' ī dast'barihā gūft'],

57. va man' pavan mēnešn' va man' pavan gōvešn' va
man' pavan kūnešn',

58. va man' pavan dōšešn' [va pavan nigīrešn'] man' pa-
van adōšešn'ih [va pavan sūtakiḥ (read šūtakiḥ (?))],

59. žag ī lak pavan žag frāž stāyēm va barā av'**) lak
nivēdēnām [aēγat do-bārig (?dō) laγvār vebedūnam-e] man'
am lak pavan žag barā rānakēmī' havih (-ih(?)) man' yazešn'
va niyāyešn'.

60. ratih ī harvisp' mas ī aharūv' ī aharāyih rat',

61. man' lekūm bešit' havēt,

*) For havāt we have the formerly read hōmanād; see elsewhere.

**) Is it 'γal' (sic).

62. man' pavan menešn' va man' pavan gōvešn' va man' pavan kunešn',

63. man' pavan dōšešn' man' pavan adōšešnīh,

64. žag ī lekūm pavan žag frāž stāyēm barā av' lekūm nivēdēnam man' žag ī lekum rānakēnit' pavan yažešn' va niyāyešn'.

65. fravāmam maždayasnih ī žartušt' [aēγ andarg ī sari-tarān' yemalehunam] ī yūt'-šed(ayy)ā [aēγaš šēdayyā levatā lōit'] ī aūharmažd-dātistan [aēγaš dēnā žag ī aūharmažd],

66. hāvan' ī aharuv' ī aharāyih rat' pavan yažešn' va niyāyešn' va šnāyēnitārih va frāž āfrīgānih,

67. savang va visič ī aharūv' ī aharāyih rat' pavan yažešn' va niyāyešn' va šnāyēnitārih va frāž āfrīgānih,

68. rat' ī yōm va asnih*) hangām va māhigān' va gāsānbār va šnat' pavan yažešn' va niyāyešn' va šnāyēnitārih va frāž āfrīgānih.

*) Is it 'asnyē'?

The Prelude to the Sacrifice.

The Divinities addressed, with the Inviting Announcements.

To the Creator.

Pahlavi Text translated. While I celebrate¹ (my sacrifice) I invite (in this announcement) the Creator, Aūharmažd: [I invite Him to this Yasna sacrifice; and I will invite (Him, the Immortals, and the Guardian spirits) continuously on. That is to say, I would now make the beginning of it, and I (will) complete it, that is, I will perform its conclusion];

(yea, I invite) the Creator Aūharmažd, the radiant, the glorious,² the greatest [in body³], the most excellent [in worth] and the best [in appearance], (2) the most firm, [that is to say, the most severe (literally 'hard') as regards duty and the Holy Lore], the One most (of all) the very wise [the most intelligent (practically meaning 'the Omniscient')], the best in

¹ Spiegel critically notices that a later meaning of angardan, cf. hankartēnam, is 'opinari,' angarah 'narratio,' so that we should here have synonyms. May not such a later meaning, 'invite,' have been derived from documents like the present? As to this place, I agree with Nēr. and the Parsi-Pers. MS., which do not render 'invite.' The idea is 'I make known' (give notice), as the invitation, i.e. 'I invite,' at the beginning, *while I complete*, i.e. 'celebrate,' meaning 'I am going on regularly,' as much as to say 'I now make the formal sacrifice.'

² These expressions may have been induced by the fact that a very brilliant star, Jupiter (?), was also termed 'Auharmažd.'

³ Notice that this is a gloss, yet see hukertum below.

body; [that is to say, His limbs¹ the best fit in the one to the other], the most exalted because of Arša (so better than 'Aša', but probably meaning 'more exalted than Arša (Aša) than Aršavahišt²); [than or 'from' Artavahišt (otherwise from (His being) well-fashioned'; (so B; see Ner.'s abl.; recall that Arša (Ašā (?)) (may mean 'exactly'). Some say this, that from among the Yažats, whose body¹ is Arša (Aša?), He (Auharmāzd²) is the Great One],

(3) the most understanding One, [i.e., He, Aūharmāzd, is correctly informed], the gladdener of desire,³ [that is to say, He comes to people for their need and for rejoicing (for the gratification of their hopes and desires)],

(4) Who created us and fashioned⁴ us as to bodily uniformity⁵ (or 'as to physical habitudes⁶');

We are also nourished by Him, who is the most August⁶ of Spirits, Aūharmāzd.

The August Immortals are invited.

(5) As I celebrate, I invite Vah'man (i.e. Vohu Manah; Nēr. adds 'the Lord of herds of cattle'), and Arša (Aša?)

¹ The allusion to bodily attributes must not be misunderstood. 'Whose body is Arša (Aša)' is intended to modify the foregoing terms. 'Whose body is the Māntrā' is applied to Mišra, and to Sraoša, as well as to Vištāšpa. Compare analogous biblical expressions, 'One body with Christ,' etc.

² There can be little doubt that it is Ahura who is meant as 'the Great One,' or as 'the great One of the Yažats'; this was to explain avertūm. Notice the inclusion of Auharmāzd within the class of the Yažats, which should, however, be regarded as quite natural. But we must also observe that Arša (Aša) is in this important place spoken of in connection with Ahura to the momentary exclusion of Vohumanah otherwise in later estimates generally considered to be the 'first.'

³ If vouru means 'desire,' then epenthesis is present; see above, and we have va(u)ru = vouru from 'var.' Nēr. saw the root 'var.' He adds the idea of spontaneity svečč'ānandi.

⁴ In the passive, but transposed by Nēr.

⁵ Nēr. bimbam = '(globular?) figure'. Was 'tan' suggested by the syllable 'ta-' of tataša, the nasal, as so often, to be supplied?

⁶ I would strongly object to the 'ō' of a Vahōman, etc. the stroke represents the 'v' of 'vah'-.

Vahišta (Nēr. 'the Chief of Fires'), and ȳšaêraver (Nēr. 'the Lord over the seven Metals'), and Spendarmat (Nēr. 'the Chief over the Earth'), and ȳordat (Nēr. 'the Chief over Water'), and Amer'dat (Nēr. 'the Chief over Trees').¹

The Herds and the Fire.

(6) And, as I completely² celebrate (this sacrifice), I invite the Herd's Soul and its Body,³ and the Fire of Aūharmazd, the One the closest approaching us of the other Immortals.⁴ [And the sign⁵ of that is this; for (that is, 'namely') both the two have arrived (as this sign), the fuel (lit. 'coal') and the kindling sparks of the Spirits and of the World.]

The Asnya are invoked, with Miêra.⁶

(7) Celebrating, I invite the Asnya, chiefs of Arša (Aša?), Hāvan (i.e. Hāvani⁷) (8) . . . and Savang⁸ (i.e. Sāvañhi)

¹ These notes of Nēr. indicate an advanced deterioration from the Gāthic sense. Yet the real meaning of the 'Six' was not altogether lost upon him (N.); see below at 22, where Sraoša (not, however, one of the Amešas (properly Ameršas)) is defined. Nēr.'s treatment of Sraoša shows that he had not lost the appreciation of the interior significance of the other terms.

² The Herd and the Fire are here introduced as being the most important objects within the possession of man.

³ Tan' seemed a curious error, as I held, for tašne, but it is followed by Nēr. and the Parsi-Pers. MS., and may after all give the proper indication in view of a changed accent.

⁴ The Fire seems here for the moment to be carelessly included within the class of the Amešas (properly 'Ameršas'), possibly on account of the foregoing item expressed by Nēr. which identifies the Fire with Arša (Aša?), an idea familiar to all his contemporaries. Nēr. may have here meant 'most approaching *from* the immortal chiefs,' so, most naturally; but see his original, the Pahlavi.

⁵ Nēr. carries the dual forms throughout. 'The two signs (are there), for in this (place) they have come, the coal and the light of the world beyond and of that here': referring to the fuel burning in ashes upon the Altar.

⁶ The Holy 'Times' of the appointed daily sacrifice naturally come in here.

⁷ From sunrise till 12 o'clock. Nēr. prataḥ saṁd'yam. He adds 'therefore (do I invite him), because only by his help (by means of this time appointment), this time of their time, is it possible to approach.'

⁸ Nēr. 'who increases the herds of cattle.' Notice the false long 'a' again.

[a Spirit co-operative with Hāvan]), and also Vis (Visya), holy chiefs of Arša (Aša), [(and I invite) the Person¹ occupied within the (official) function of the Magupat (the Mobed) ('or under his official oversight')].

(9) And completing the celebration, I invite Miēra² of the wide meadows,³ of the thousand ears, of the myriad eyes.⁴ [His having a thousand ears is this, that five hundred spirits sit upon his head and do a thousand of the work of his ear, that is, they would do this hearing and that hearing (hearing on every side).

And his having a myriad eyes is this, that five thousand spirits sit upon his head, and in accordance with this they would effect the work of his eyesight; that is to say, they would effect this seeing and that seeing (that is, a seeing in every direction), while Miēra is (still in reality but) two-eyed and two-eared], or the Yažat of the spoken name (that is, his name has been emphatically) mentioned in this Dēn (see the Mihir Yašt⁵). And, celebrating, I invite Rāmešn⁶ xvarūm (Rāman Hvāstra) [the Spirit in whose way one must do it, if they understand the taste of food (that is to say, it is through his influence that the organs do their work⁷)].

¹ Nēr. understood yā manušyešu moibadešu (so) madye 'satkāryinī (so), uttama-patišu, as if it were Vis (Visya) alone who was thus effectively active amidst the good rulers the moibads. His gloss ought to have referred to the priest in regard to the Asnya, as sanctifying the times of sacrifices. Nēr., however, has his 'yā' at the other places; see 11, 14, etc.

² Why Miēra was here introduced, apparently interrupting the course of the Yasna, was possibly on account of the Hāvan, beginning at Sunrise, Miēra in other religions often representing the Sun and the Light.

³ Nēr. nivāsītāranyam (so), 'the one of the settled pastures,' apparently only, at variance with the Pahlavi.

⁴ Recall Ezekiel's beast 'full of eyes before and behind,' etc.

⁵ Nēr.'s gloss is greatly reduced from this.

⁶ Nēr. understood 'joy' as 'repose from fear,' ānandañ nirb'ayatvam.

⁷ Rāmešn xvarūm may have been mentioned just here on account of the morning meal which represented the others.

(10) Celebrating, I invite Rapišvina,¹ the holy Chief of Arša (Aša?, as the ritual Law).

(11) and Fradatšū, the promoter of flocks, [a Spirit co-operating with Rapišvin, who increases the herds of cattle], the holy ritual Chief], and I invite Zantuma . . . [and the person now present, within the active duty, or 'within the official care' of the (officiating) Ratu²].

(12) And, celebrating, I invite Aršavahišta, and also the Fire,³ Aūharmazd's son.

(13) And celebrating, I invite Aūzayeirin⁴ (Uzayeirina),

(14) and Fradat-vira [the Spirit co-operative with Aūzayeirin (Uzayeirina), who will increase the mass of men (the population)].

(And celebrating, I invite) the Guardian Spirit of the Province also (i.e. Daḥyuma) as well; [and I invite the person now in activity as the master⁵ of testamentary (?) Law of, i.e. in regard to, the spirits (i.e. representing religious interests as regards property⁵)].

(15) And, celebrating, I invite Burž (Berejya?),⁶

¹ Nēr. rapīšvināmnīn mad'yāhnaḥ saim'yām, the Rapišvina. It was from midday to twilight, or to mid-afternoon.

² The Ratu is here most appropriately mentioned, though only in the Commentary, as the ritual depended strictly upon the sacred fixed times of the day. Nēr.'s ya would again seem to refer to his last-mentioned chieftainship (?), 'she who was active in the midst of men who were religious chiefs or teachers, the gurus.'

³ The Fire is introduced in consequence of the especial mention of Ar(š)a vahišta who was its guardian, it being the central object of the ritual. Nēr. 'punyām (ritualistic merit) utkṛṣṭataram agnimēa hormijdasya.'

⁴ Nēr. aparāhnaḥ saim'yām. It was from the beginning of twilight till the stars appear, or from mid-afternoon till sunset.

⁵ Or simply of the 'herbad'; so the Parsi-Pers. MS. or it might be safer to render 'the interior master'; the person in charge of public instruction. Nēr.'s b'ala-pana (sic) I regard as purely Parsi, and in no sense Sanskrit. It refers to the reading girpat (so K⁵ Spiegel), and means 'the heights-protecting' (chiefs).

⁶ So by error for berežatō = lofty; Nēr. follows. It is always possible, though here not probable, that these texts may suggest an emended reading of the original.

the kingly One [of women] and the brilliant one, the Nap (the navel)¹ of Waters²; and I invite (all) the waters made of Aūharmazd.

(16) And, celebrating, I invite . . . Aivisrusim (Aivisrūêrima), the Aibigaya.^{3, 4}

The Amenities of Civilisation are called to mind.

(17) Celebrating, I invite Frehdātar-Harvišp-Hužāyešnīh (Frādaṭ-Vispām-Huḡyāiti, the Furtherer of all Amenity), [root and fruit], and the Žaraēuštrōtema, the holy Chief of Arša (as the Ritual), and I invite [the man occupied within the active duties of the Mobed of the Mobeds, or 'at present his client under his office⁵].

The Fravašis are bidden to the Sacrifice.

(18) And, celebrating, I invite the Frava(r)šis of the Saints, of the women who have groups of sons (lit. 'men'; see the original and Nēr. whose forms might be so rendered), [even the corn-increasing, 'thus' (ard' ae) frava(r)šis of men].⁶

¹ Nēr. jālamayaḥ = ī apan. He continues: 'kila, mulast'anain nirmalaṅgam etasmat nab'ih svayam apam evain.' Rōšan' is closer than rovešn' with Nēr.'s nirmalaṅgam, though this latter is hardly = rošan'.

² Nēr. refers to 'fine horses,' the idea being associated with nafeðro apām (Apām nāpat) as the lightning—possibly 'of the swift horses,' so hardly in the Rk.

³ That is, the aivisrūêrima aibigaya. Nēr. pūrvārd'arātrasaṁd'yāin . . . the first half of the night. It was from the appearance of the stars till midnight.

⁴ Aibigaya might be explained as 'conducive to life.'

⁵ See Nēr., who, however, as usual, connects his satkaryiṇī with the last-named godlet by means of a yā, manušyešu moibadešu, etc. This Mobed of the Mobeds was evidently the Žaraēuštrōtema, the person holding office as the Head of the Community, whichever community might be meant. The reason why he is mentioned is obvious. Let it be noticed that these culminating influences, Fradaṭ/vira and Frādaṭ-vispām-huḡyāiti, appear toward the close of the day; see also below.

⁶ Or, perhaps better, 'the Frava(r)šis of the men who grow the corn (ard ae fravart).' So reading this gloss and so understanding it, we should refer it to an alternative rendering above, as, for instance, 'the frava(r)šis of women and that of the

The Good Luck of the Year is summoned.

And, celebrating, I invite the Šnātan Humanešnīh (the Household Prosperity of the Years, the Yairya Hušiti). [When (or 'if') it is desirable to live in prosperity and correct progress (straightforward progress) throughout the year it is by way of him, this genius (whom we invite).]

(19) And, celebrating, I invite Amāvand (i.e. Ama, Forceful Power), the handsome and the tall (lit. 'the well-formed' or 'well-grown'), and Victory, also made by Aūharmazd, and even the conquering One with (its consequent) Predominance. [This is the Yažat Verehrām (Verehrāna); some also say (that is, 'some texts say') the Yažat Aštāt (i.e. Arštāt = Justice, in addition)¹].]

(20) And, celebrating, I invite Aušahin (that is, Ušahina),² the holy Chief of Arša (Aša?).

(21) And, celebrating, I invite Burjih (that is, Berejya), the Spirit co-operative with Aūšahin, who increases the masses of grain³; and Nmānig also (i.e. Nmānya), the holy Chiefs of Arša (Aša?); [and I invite the person within the active function of the Dastur (here doubtless regarded as an administering justice in matters agricultural)⁴].

man with flocks [the corn furthering frava(r)šis of men].¹ 'Singular for plural' should never trouble us in these difficult texts, which were continually worked over by successive generations of well-meaning teachers. Moreover, Persian usage is peculiar in this respect.

¹ Ner. properly omits this last.

² Ner. apararatasand'yam, from midnight to dawn, or till the stars disappear.

³ Ner. inserts a gloss, 'active among men, who are administrators of the laws of towns.'

⁴ Ner. Namananamnnīča, 'who is active in the midst of men concerned with indoor occupations'. Notice that in the glosses, at 8, 11, 14, and 17, in mentioning these functions, Ner. always uses ya, referring to the last-named Chief, so missing the exact point of his original.

Sraoša and Rašnu.¹

(22) And, celebrating, I invite Sroš the holy, [the stately, and the handsome], whose is the consideration² (that is to say, 'the reward'), Sroš the Victorious, the Promoter of the settlements (or 'of the world').³

(23) And, celebrating still on, I invite Rašn (i.e. Rašnu) the most just [his being named 'Rašn' is because that from him there is justice and truth]; and I invite Aštāt (i.e. Arštāt, Rectitude), Promoter of the settlements, even the Protector⁴ of the Countries (not necessarily 'of the worlds'; see Nēr.).

The Month-chiefs of the Ritual.

(24) And, celebrating, I invite the Māhya (Moon Chiefs) of Arša (Aša?), the Moon within (the crescent moon, not yet spread out), the holy Chief of Arša (Aša?), the first five. (The later glossist adds that 'the first best five concerns the earth');

(25) and, celebrating, I invite the Full moon, which is also the Višaptas⁵ (i.e. the Scatterer of night),⁶ also the holy

¹ That is to say, 'Obedience and Justice,' well cited at the close of the day.

² Nēr.'s b'aktišilān shows that he did not regard A(r)ši and tarsāgāsīh as merely equalling 'property' here in this place.

³ Does Nēr. recall the original meaning of Sraoša as adešapatim, the (Spirit) Chief of Obedience, or does he really mean merely dešapatim in the gl.

⁴ I was inclined to venture upon a vāharsn = baharsn = 'sharing' for the otherwise difficult vārešn = 'protection' to 'var'; but I think on the whole that the long a in a vārešn must be a mere irregularity, and that we have indeed a varešn = 'protection', to 'var.' Should we take Nēr.'s pušti- in the sense of 'care,' 'pflege,' and so 'protection'?; this would seem to be straining a point, yet recall that Nēr. was a Parsi and familiar with the Persian 'pušti' . . . Does his b'ūsai- b'ūti = 'landed estate,' lit. 'the thriving of the place'? Notice that Nēr. by no means renders gehān' as 'worlds.' Obedience and Justice fitly end the good characteristics of the Day-Chiefs; but was Sraoša here mentioned because he also guards at night?

⁵ The apparently unfolding moon-disc was divided into sections of fives. Nēr. adds 'the good' possibly because all things that 'increase' were considered 'good.'

⁶ I hold 'the night-scattering' to be an attribute of the full moon, and not a separate phase. What has become of the last three fives?; were they disliked here because of their 'decreasing'?

Chief of Arša (Aša), the second and the third fives. (The later glossist adds that 'the second and third five have to do respectively with water and fire'.)

The Yairyas recalled in the Gasānbars.

(26) Celebrating, I invite the Šnat (festivals, [i.e. the (yearly) Gāsānbars¹] and first Med(y)ok-žarem,² the holy Chief of Arša (Aša?).

(27) And, celebrating, I invite Medyokšem,³ the holy Chief...

(28) and Paitīshah,⁴ the holy Chief . . .;

(29) celebrating, I invite Ayašrīm,⁵ the holy Chief of Arša (Aša), who comes in upon the past summer-time of the shedding of the seed of males;

(30) celebrating, I invite Mēdyar⁶ (that was Maiḍyairya);

(31) celebrating, I invite Hamaspašmaedšem,⁷ the holy Chief of Arša⁸ (Aša(?));

¹ The Six Festivals commemorating the stages of the Creation.

² That is, the maiḍyōizaremayā. Ner. 'the creation-time of the sky.' With some these five days ended on the 21th of Ardibahišt (April). Now early in Nov.

³ That is, Maiḍyōiṣema. Ner. 'the creation-time of waters.' With some it fell upon the 11th-15th of Tir (June). Now early in Jan. Much confusion prevails.

⁴ That is, Paitīshahya-, 'the creation-time of the earth.' With some it fell upon the 26th-30th of Šaharevar (August). Now in the middle of March.

⁵ That is to say, Ayašrīma. It commemorates the creation of plants, and is observed from the 26th-30th of Mihr (September). Ner. 'the creation-time of trees, the season which reverts upon the past summer-time, and the seed-deposit time of animals. That is, the deposit of the seed of horses and herds takes place in the middle of it.' Now in the middle of April.

⁶ That is, Maiḍyairya; it was celebrated on the 16th-20th of the tenth Month. Ner. 'the creation-time of cattle.' Now early in July.

⁷ That is, Hamaspašmaēdaya celebrated on the five intercalary days ending March 7th; with some it commemorates the 'creation of man.' Now assigned to the middle of September.

⁸ Ner. has 'the creation-time of men of the ten tribes (*šir*) and of all creatures' (above the cattle). These commemorative seasons, according to their number at least, bear an analogy with the account in Genesis, and a Semitic influence has been here traced. We should like indeed to concede it, as the debt to Iran is, on the other hand, apparently so vast. It must, however, be noticed that the resemblance is not close, and there is nothing said about 'six days' nor even about 'seven.'

The Year Chiefs (in their entire number).

(32) Celebrating, I invite the Year Chiefs,¹ the Holy Lords of Arša (Aša?).

All the Ritual Chiefs as a company.

(33) And, celebrating, I invite all those chiefs who are (i.e. who constitute) the Chieftainship of Arša (Aša?, as the sacramental Fire), the thirty-three² which are nearest around about Hāvani, which appertain to Arša (Aša?) Vahišta, concerning which Aūharmazd taught Žartušt, and as to which Žartušt declared how one must (so) perform (their offices).

The Heavenly Bodies are invited.

(34) And, celebrating, I invite the Lord³ Mihr, (Miēra),³ the lofty, the everlasting, and the stars also which are the creations of Spēnta Mainyu⁴;

(35) celebrating, I invite the Star Tištar,⁵ the radiant, the

¹ Nēr. sahvatsarān puṇyagurun.

² Who, or what, were these xxxiii? Some hold that they were utensils used in the sacrifice; so the Parsi-Pers. MS.; see the mention of Arša vahišta as 'the Fire.' But it would be a pity not to recognise here a round number for the mass of sub-divinities (the Gods of the entire Year: compare the same number xxxiii to which the Indian Gods were brought up; see the passage cited by Burnouf, later only by Haug, without credit, *Aitareya Brahmana*, iii, 22, p. 67; *Atharvaveda*, x, 7, 13, 22, 27.

³ Though we might welcome another instance where the word 'Ahura' is rendered 'Lord' without reference to the Supreme good Deity, yet here we have a mistake. Ahuračibya mišračibya are 'to Ahura and Mišra; cf. *Mitrāvārūnā*.' Two stars may, however, possibly have been here understood, though Mišra was hardly a star in the Avesta proper. He was elsewhere, however, much associated with the Sun, and doubtless re-enters here from some such reason.

⁴ Nēr. adds 'created by Mažda,' seeming to note that Spēnta Mainyu was a personified attribute of Ahura. It seems, in the opinion of the traditionalists, to have been, like the Demiurge of Socrates, a creative emanation from Ahura.

⁵ Tištrya, commonly held to be Sirius. Nēr. adds the vṛštinakšatraṁ the rain-star. Tir (or Tir.) was the name of June.

glorious, and the Moon which has the seed of cattle (in its beams),¹ and the Sun of the rapid steeds, the Eye² of Aūharmažd, and Mihr, (again) also as the Governor of Provinces [apart from the Ame(r)šaspend, the Great One as king over the Yazats^{3,4} of the world].

The particular Day of the Sacrifice is recalled to memory.

(36) And, celebrating, I invite (the day) Auharmažd,^{5,6} the radiant, the glorious.

(37) And I invite the Frava(r)sis of the saints (this for the month of the sacrifice).⁷

The Fire actually present is invited or consecrated.

(38) And, celebrating, I invite Thee the Fire, Aūharmažd's Son, Thee who art here present in this especial sacrifice; together with all the Fires.⁸

¹ The Moon, influencing the seed of cattle, seems to have some displaced reference to cattle menses.

² Recall R.V. I. 115. 1, čáksur Mitrásya, Várupasya, Agnēs; see the pers.

³ Ner. has gramapam, as above; would he emend Yažatan' to mataan? He probably simply omits yažatan.

⁴ The frequent recurrence of Mišra may be somewhat due to the powerful Mišra-cult which prevailed so widely in the East, as in the West, at the time of the early redactions of these Pahlavi texts. As the Divinity representing contracts, he was naturally associated with political rule.

⁵ See note upon (1).

⁶ Or the actual day of sacrifice. As Ner. shows, this Auharmazd, the name of the first day of the month, which he omits, merely stands for the particular day on which the sacrifice is offered, in cases where it did not take place on that day.

⁷ The word Frava(r)šmām, for 'Fravardm,' the name of the first month, is here to be replaced by the name of the month in which the particular Yasna is celebrated, unless that month happens to be itself Fravardm. Ner. omits the word again.

⁸ This stands for a curtailment; the Parsi Pers. renders 'nam-bih-nam.'

The particular Holy Water used at the moment is solemnly invoked, and the beneficial Plants are invited and so 'consecrated'.

(39) Celebrating, I invite the Good Waters, name by name,¹ with the Žōhar² and all the waters made by Aūhar-mazd, and [with this (separate) single mention in the sacrifice]; and also all the plants by Mazda made³ [with a single ritual word⁴].

The Holy Books are spiritually recalled.

(40) And, celebrating, I invite the Mānsraspend (i.e. the Māēra Speñta, the Holy Lore⁵), the desire⁶ as regards the Lord,⁶ [that is to say, that its desire is in intention right in accordance with the Lord.

Some say that (the meaning) is, that they 'would make persons thus right (in regard to the Lord⁷)]. And, celebrating, I invite the Law-against-the-Demons (the Vendidad), and the Law of Žartušt (the Gāthas?), both as One,⁸ and (its) long-enduring Predominant Currency (its canonicity (?) in tradition), (the Law) of the August Spirit, (the word 'spend' referring back to 'speñta,' in the words Māēra Spenta); and I invite the good Dēn of the Mazda-worshippers [in (this) especial single mentioning].

¹ This stands again for a curtailment; the Parsi-Pers. renders 'nām-bih-nām.'

² Ner. does not mention the Žaoŋra water, but speaks of that antar vanaspateh within the tree (i.e. the sap of plants). Was he thinking of the Barsom as holding holy water?

³ As 'clean' and opposed to those made by Aŋgra Mainyu.

⁴ That is, with an especial mention, or 'only once recited'.

⁵ Cf. 'the Bible.'

⁶ A curious error, var = 'to choose,' having been seen in verež- and aŋhu in -aŋha-; Ner. follows it; for the correct rendering see S.B.E. xxxi, p. 199.

⁷ The translation is uselessly expanded owing to the error noted.

⁸ Ner. omits the words 'both the two (as) one.' The Pahl. possibly means 'both here mentioned together as one.'

Mount Ušidarena is mentally invoked.

(41) And, celebrating, I invite Mount Hūšihdāstar¹ by Auharmažd made, which is possessed of the glory² of Arša [Aša(?)] [having much glory], and all the mountains which have the glory³ of Arša (Aša?), having much glory, and Mažda-made.

The Glory of the Iranian Kings.

(42) And, celebrating, I invite the Ka(-āva-)yan glory which Auharmažd made, and that also which is the unseized⁴ glory which Auharmažd made [(the official) function of the priests. Its 'unseizedness' is this, that it is necessary to make it one's own by learning; (it is not given through instinct or inspiration like the 'asn'-χrat')].

The Prosperity of the People is invoked.

(43) Celebrating, I invite Aharišvang (Aši vaŋguhī, the blessing of Property⁵), and the Good Tact, (that is, Cisti) and

¹ Ušidarena was the mountainous region from which the Iranian Kings were supposed to have derived their origin, or possibly to have there descended from Heaven; Huših/daštar.

² I see little warrant for Ner.'s opinion that huš- here means 'Understanding.' The Parsi-Pers. MS. adds no such idea. Ner. amplifies 'the glory which by study with the āčarya (i.e. Mobeds), by zealous effort and study, it is possible to make one's own.' I should say, however, that the ideas in the gloss show that his impression was the general one among the traditionalists of his time.

³ We might be tempted to render 'delectable mountains,' but the following expressions point rather to 'glory' as illustrated by a mountain bathed in the sun.

⁴ Ner. defines 'rājnam.' 'Unseized' for 'unconsumed' may possibly look back upon the ultimate sense of 'hvar,' as something 'seized,' 'twisted,' and so 'masticated.' The Parsi-Pers. MSS. read the sign as 'herbad' by a curious mistake. The activity of the Priests is here associated with the Royal Glory to emphasise still more the claims of the sacerdotal caste. See the Avesta word for 'the Glory'.

⁵ Ner. understood lakšmm, evidently in the sense of 'wealth.' Enlarging upon it and its 'goodness,' he has uttamata-. "The 'good' of it is this, that it effects the protection and friendly succour of the property of all the good who hold their property through the possession of Hormižda, and with profit for the good. From these

Res (i.e. Ereše) Honesty, also the good, and the Way¹ of Standing² (?) which Aūharmazd made; and I invite both the Glory and Useful Advantage which Aūharmazd created.

The Pious Offerings and the Typical Saint.

(44) And, celebrating, I invite the Afrin of the pious and the good (as punctually offered); and I invite the pious man himself, and also the holy and the heroic, the doughty³ pious one^{4, 5} who is eminently intelligent,⁶ the Yažat.

The Homes, the Fields, the Water Beds, etc.

A summing up.

(45) And, celebrating, I invite (the commemoration of) those (various) places (where the Offerer lives), the rustic districts (groups of hamlets), and the meadows (farm fields), and the dwellings, and the drinking pools, and the (running) waters, and the plants, and this Earth and yon Heaven, and the holy Wind and the Stars, the Moon and the Sun, and

He (11.) holds the adversaries afar," so, intending to remove all trace of sordidness from the idea of 'Property' as a religious personification.

¹ Erroneously for rasāstat, which has little to do with either 'way' or 'standing.' Res seems here to have recalled a ras = ras.

² yažituncšnīh is not probable. Perhaps having in mind Y. 49, 4, 'whereby the prayerful may stand upon the path.'

³ The 'Curse' is not seen by the Pahl. Trl. Ner.'s čāpam ity art'ah is properly gloss. This 'Curse' probably refers to uṛahiya, which he may not really render. Ner. has, "The Blessing 'Afrin' of the good is twofold, one with the thought and one with speech, and the blessing with speech is very powerful, and the curse with thought is also very powerful. The Blessing of the good soars over all the terrestrial world, three times in the same nights, for a guard; and the property which they gain by honesty, of that the Blessing of the good is the guardian."

⁴ I retain the r's in the text to express the genitives of the original; but we must not forget that some accusatives understood are to be supplied there; see even afritoiš.

⁵ The 'dahm' which I felt constrained to print was not impossibly meant for a dā(a)m = dāmōiš.

⁶ I would now read 'mēnešn.'

even that also which is of endless light, the self-disposed¹ One [; that is, its 'self-disposedness'; is this, that every single person ((?) sense transposed) must himself² act for himself]; and I invite all the creatures who are of the creation of the August Spirit, the holy creatures as Chiefs of Arša (Aša? in the Sacrifice, the Ritual, and the Law).

The Holy Liturgy itself as Sacrosanct.

(46) And, celebrating, I invite the Ritual Law (itself), the Lofty, the holy, even the Chieftainship of Arša (Aša?), and the Chieftainship which (is the ritual genius presiding) on this especial (day, i.e. of this) Asnya (see 7). (And I recall these) Māhya (Month Chiefs in particular) and the Gasanbar (of this season) and of the (now present) Year (see 26), which are (all that) Chieftainship of Arša (Aša?) which (is) the chieftainship at (the time of this) Hāvani.

The Fravašis again recalled, and here more fully.

(47) As I celebrate, I invite the Frava(r)šis of the Saints, the heroic, the victorious, those of the saints of the Early Lore, and the Frava(r)ši of the Next-of-kin,³ (of those) of the (officiating) Žaotar, and that of (my) own (or 'of my client's')⁴ soul.

Conclusion, here.

(48) And, celebrating, I invite all which is (that is, all the Chiefs who constitute) the Chieftainship of Arša (Aša? as our ritual rule).

¹ 'Fixed stars,' or the Sun as self-determined. Recall the ancient Greek opinion that the stars were self-moved.

² Ner. would seem even to have understood 'to make himself' *ātmanam atmanā çakyate kartum*. But this might mean less.

³ Ner. explains 'even to the first nine degrees of kinsmanship'.

⁴ For the person who especially requests the celebration.

(49) And, celebrating, I invite all the Yazats, the good-giving ones of the Heavenly World, and of Earth, who are meet to receive our sacrifice and our praise in accordance with Arša (Aša?) Vahišta; [that is, with correct regularity; they (the priests and offerers) should sacrifice to them]. Also an ušta'frit'¹ is to be performed to them.

The Day Chiefs of the Ritual are addressed with
Deprecations.

(50) O Havan (i.e. Hāvani), Chief of Arša (Aša), and (51) Savang (its companion, Sāvanghi), (52) and Rapiēvm (Rapiēvina), (53) and Aužayeim (Užayeirina), (54) and Aivisrūsrīm (i.e. Aivisrūērima) and Aibigayā (-a), its companion), (55) and Aūšahin' (i.e. Ušahina), holy Chiefs of Arša (Aša?), (56) where by me thou art (that is to say, 'where by me any one of you' is) offended; — [the meaning is that each several person (then attendant upon the sacrifice,²) in so far as he has offended (is supposed to utter these words); that is to say, this thing is said by him, the Dast'bar, officially as a priest (for a penitent, not that he, the Dast'bar, here acknowledges offences committed by himself)];³ —

(57) when by thought, or when by word, or when by deed, (58) when with will [and with intention], and when against my will [and through carelessness (lit. 'remissness') I have offended thee], (59) I praise thee on the more (ardently), and I invite thee on (the more for this), [that is to

¹ Hardly an usefrit. Was an 'ušta ahmai yahmai,' i.e. ušta'frit (*sic*) intended? or, finally, was it intended to cite a phrase beginning 'and ye are stalwart'?

² We might suspect that 'each several divinity' was intended, or rather, 'any one of the divinities'; but the word 'officially,' 'dast'bariha,' 'in the capacity of Dastur,' points rather to the worshipper. Ner. omits the gloss.

³ Notice that Ner., as usual, transposes the passive forms yadi tvam babad'e, etc.

say, I would make it double (lit. do it twice) again; (I would doubly make it up)] when by me thou* art offended¹ (as to) what (is thy*) sacrifice and praise.¹

Reiteration of the Deprecations inclusively addressed to all the Chiefs.

(60) O chieftainships of every great (One), the holy Chiefs of Arša (Aša), (61) when Ye are offended, (62) whether by thought, or word, or deed, (63) if with my will, or against my will, (64) I praise you forth on; (i.e. I praise you on the more continuously), and invite you on the more for this, if ye are offended as to (a stint of) sacrifice and praise.²

Conclusion.

(65) I pronounce the Maždayasnian Creed of Žartušt, [that is, I interdict³ the Evil Ones, abjuring them]; I declare it to be the D(a)ṣva-demon⁴-severed Law; [that is to say, associated with it the Demons are not];

(I declare it to be) Aūharmažd's religious System, [that is to say, his (Žartušt's) Religion is Aūharmažd's]. (66) (I proclaim it) for the sacrifice, praise, propitiation, and continuous āfrin-offering of Hāvan (i.e. Hāvani), the Holy Chief of Arša (Aša?), (67) for the sacrifice, praise, pro-

¹ Substantially correct, but literally a blunder; the outward form of (u)rūraoḍa; see S.B.E. xxxi, p. 202, suggested rānak- as a denominative form rana, or it suggested ranj; Ner. pratyask'alayan, 'I stumble against.' These words are, of course, less awkward where ava (u)rūraoḍa is correctly understood as 'I have stinted this sacrifice and praise.'

² This deprecation is intended as an exhortation to the worshippers to be just in their support of the sacrifice in accordance with their means.

³ Ner. 'I declare it among the evil sinners'; reading 'andarg ī,' one might so render the Pahl; but the idea of 'interdict' is strongly characteristic.

⁴ Literally, 'the Vendidad,' vi-d(a)ṣva-data. The Counter-Demon Law.

pitiation, and continuous āfrin-offering of Savang (i.e. of Sāvaṅghi) and of Vis (i.e. of Visya), the holy Chiefs of Arša (Aša?), (68) for the Chief of the Day (this Day), even of the time (i.e. of this Asnya), and for the Month Chiefs (of this Month), of this Gāsānbar, and for the Year (Chiefs for this Year), for (their) sacrifice, praise, propitiation, and continuous āfrin-offering.

Nēr.'s Sansk. Text Transliterated.

(1.) **Nēr.'s Sansk. Text translit.*)** Nimantrayāmi saṁpūrṇayāmi [kila* iḥisnāu**) nimantrayānī saṁpurnānīcā karomi] dātārān svāminān mahājñānīnān śuddhīmantān śrīmantān mahattarānīcā [kila vapuśā* utkr̥ṣṭatarānīcā [mūlena] sundatarānīcā [darśanena],

(2.) gādātārānīcā [kāryanyāyāḥ*] buddhītamānīcā [jñānītamānī] sukalevaratamānīcā [kilā'sya* āṅgānī* anyonyān anurupatārāṇi] puṇyāt pradānatamānīcā [sadācārāt kila hornijdāt* yad vapuḥ puṇyena***) tan mahattarānī].

(3.) uttamajñānī [kila sadvyāpārājñānī] svecchānandī [kila aparān abhīpsitatāreṇa* ānandena kurute],

(4.) yo 'smān dadau yo gāṭayām āsa [tanubimbānī] yaḥ pratyapālayat* yaḥ* adṛṣyeb'yo vṛhattarāḥ.

(5.) nimantrayānī saṁpūrṇayāmi gvaḥmananāmānānī amārān [gavaḥ paśunānī patiḥ] aśvaḥistanāmānānī amārān [agnīnānī patiḥ] saḥarevaranāmānam amārān [saptadātūnānī patiḥ] spindārmadanāmānīm amārān [pṛtīvipatnīnī] avirdāda-

*) To give all the débris of the variants in the MSS of Nēr. here would savour of affectation. Such omissions as, for instance, the omission of the anusvara as m̐ and of the visarga, ḥ should not be mentioned; the copyists simply forgot the points. The imperfect saṁdī is here left uncorrected (see the asterisks, which generally indicate it).

**) J* seems iḥisnāi, for -nau; or, reading with Spiegel, we should at once restore the point -m̐, -nīm.

***) J* reads puṇyat for puṇyena.

namanaiṁ amaraṁ [apāṁ patiṁ] amirdādanāmānam amaraṁ
[vanaspatināṁ patiṁ],

(6.) gostaniṁ golḥ* ātmānam agniṁ hormijdasya samā-
gantṛtamam amareb'yo gurub'yaḥ [čihne yato 'smiṁ dvitaye
(l. dve) prāpte staḥ paralokasya* ihalokasyača aṅgāro jyo-
tiṣča].

(7.) nimantrayāmi saṁpūrṇayāmi ahaḥpuṇyagurūn [tat* yat
saṁd'yāyāḥ* antaḥ saṁd'yāyāṁ śakyate gantuṁ prab'āvenā 'sya]
hāuananāmnūṁ prātaḥsaṁd'yāṁ puṇyatmakāṁ puṇyagurvīṁ;

(8.) nimantrayāmi saṁpūrṇayāmi sāuāṅ'anāmnūṁča [yā
samaṁ hāuanasaṁd'yāyāḥ samakāryiṇi* yāča yūt'āni gavāṁ
pravard'ayati] vīśināmnūṁča puṇyātmakāṁ puṇyagurvīṁ [yā
manuṣyeṣu moibadeṣu* mad'ye satkāryiṇi uttamapatiṣu].

(9.) nimantrayāmi saṁpūrṇayāmi mihiraṁ nivāsitarāṇyaṁ
sahasrakarṇaṁ daśasahasraločanam uktanāmānam iajdaṁ [kila
nāma anayā dnyā uktam āste] ānandaṁ nirb'ayatvam āsvā-
daṁča [sa iajdaḥ* yena manuṣyāḥ k'ādyasya svādaṁ jānanti].

(10.) nimantrayāmi saṁpūrṇayāmi rapit'vinanāmnūṁ [ma-
d'yāhnaḥ saṁd'yāṁ puṇyātmaniṁ puṇyagurvīṁ]; —

(11.) nimantrayāmi saṁpūrṇayāmi p'redadārapsunāmnūṁ
[yā samaṁ rapit'vinisaṁd'yāyāḥ samakāryiṇi yāča yūt'āni
paśūnāṁ pravard'ayati] jandanāmnūṁča puṇyātmaniṁ puṇya-
gurvīṁ [yā manuṣyeṣu guruṣu mad'ye satkāryiṇi*]; —

(12.) nimantrayāmi saṁpūrṇayāmi puṇyam utkṛṣṭataram
agniṁča hormijdasya; —

(13.) nimantrayāmi saṁpūrṇayāmi ujaierīṇanāmnūṁ [apa-
raḥnaḥ saṁd'yāṁ puṇyātmaniṁ puṇyagurvīṁ]; —

(14.) nimantrayāmi saṁpūrṇayāmi p'redadāravīranāmnūṁča
[yā samaṁ ujaierīṇasaṁd'yāyāḥ samakāryiṇi* yāča yūt'āni narā-
ṇāṁ pravard'ayati] dehenāmnūṁča puṇyātmaniṁ puṇyagurvīṁ

[yā manuṣyeṣu mad'ye satkāryiṇi ye* paralokinān bālāpanā-patiṣu].

(15.) nimantrayāmi saṁpūrṇayāmi burjasvāminān nābīn apān [burjasvāmi striṇām iajdo jalamayaḥ kila mūlastānān nirmalāṅgaṁ etasmat nābīḥ svayaṁ apān evaṁ yatas tasmāt* bijaiḥ jalasya*-aruandasya nāmno yena* aśvāḥ sundatarā jayante] apaśca majdadattāḥ.

(W. 6, Sp. 16.) nimantrayāmi saṁpūrṇayāmi aiviśrūt'ri-maibigāiāca* nāmniṁ [pūrvārd'aratrasaṁd'yān puṇyatmanūn puṇyagurvīn]; —

(17.) nimantrayāmi saṁpūrṇayāmi p'redadāravispahūjivas-nīnāmniṁca* [yā samān aiviśrūt'rimasaṁd'yāyāḥ samakāryiṇi* yāca mūlaṁ p'alaṁ sarvaṁ pravard'ayati] jarat'uśtrotimanām-niṁca puṇyatmanūn puṇyagurvīn [yā manuṣyeṣu moibadeṣu mad'ye satkāryiṇi* ācāryāpān ācāryeṣu].

(18.) nimantrayāmi saṁpūrṇayāmi muktātmanān vṛddiḥ** nāriṇāniṁca narasaṁg'ānān [saṁvatsarāṇāniṁca sujivanūn]; —

(19.) utsāhinaṁca sug'aṭitaṁ śub'oditaṁ vijayaṁca hormij-dadattaṁ *ṭalanāniṁca yā* uparipravṛtṭyā [baharāmaṁca *iajdaṁ].

(W. 7, Sp. 20.) nimantrayāmi saṁpūrṇayāmi uśahinanām-nūn apararātrasaṁd'yān puṇyātmanūn puṇyagurvīn.

(21.) nimantrayāmi saṁpūrṇayāmi birejanāmniṁca [yā samān uśahinasāṁd'yāyāḥ samakāryiṇi yāca saṁcāyan d'ānyā-nān pravard'ayati yā manuṣyeṣu mad'ye satkāryiṇi* ye naga-ranyāyānām ad'iṣṭ'atārah] namānanāmniṁca puṇyātmanūn puṇ-yagurvīn [yā manuṣyeṣu gṛhāntarvartiṣu mad'ye satkāryiṇi].

(22.) nimantrayāmi saṁpūrṇayāmi śroṣaṁ puṇyātmanān b'aktiśilaṁ vijayinaṁ vṛdd'idaṁ b'ūsaṁb'ūteḥ [śroṣam ādeṣa-patiṁ],

(23.) raśnān śuddhān [raśnaḥ satyapatiḥ*] astadānēa
vrddhīdān b'ūsamb'ūteḥ puṣṭidān b'ūsamb'ūteḥ.

(W. 8, Sp. 24.) nimantrayāmi saṁpūrṇayāmi māśān puṇ-
yagurūn antaraṇḍān puṇyātmakān puṇyagurūn [pañcakasya
yah* ādyasya* uttamasya]; —

(25.) nimantrayāmi saṁpūrṇayāmi saṁpūrṇaṇḍān viśa-
ptaśānēa* puṇyātmakān puṇyagurūn [pañcakasya yah* dviti-
yasya* uttamasya pañcakasya yah tṛtīyasya* uttamasya].

(W. 9, Sp. 26.) nimantrayāmi saṁpūrṇayāmi gahambārān
puṇyagurūn [gahambarān iti samayasamuṇḍān sṛṣṭinān g'āṭa-
nakālān] maidiūjaramanāmānān puṇyātmakān puṇyagurūn
[ākāśasya g'āṭanakālān]; —

(27.) nimantrayāmi saṁpūrṇayāmi maidiūśamanāmānān
puṇyātmakān puṇyagurūn [jalānān sṛjanakālān]; —

(28.) nimantrayāmi saṁpūrṇayāmi paitiśahānāmānān
puṇyātmakān puṇyagurūn [pṛt'ivyā g'āṭanakālān]; —

(29.) nimantrayāmi saṁpūrṇayāmi* aiātṛimanāmānān [va-
naspatinān g'āṭanakālān] ad'ahparivartitauśnakālāgaminān*
viryanikṣepapānēa [kila* aśvādīpaśūnān viryanikṣepaḥ tan
mad'ye āyāti] puṇyātmakān puṇyagurūn; —

(30.) nimantrayāmi saṁpūrṇayāmi maidiāirināmānān puṇ-
yātmakān puṇyagurūn [gavām paśūnān sṛjanakālān]; —

(31.) nimantrayāmi saṁpūrṇayāmi hamaśpat'maedaeimnā-
manān puṇyātmānān puṇyagurūn [manuśyāṇān daśajātīnān
sarvāśānēa sṛṣṭinān sṛjanakālān] hamaśpat'maedematā sar-
vasainyadātīḥ; —

(32.) nimantrayāmi saṁpūrṇayāmi saṁvatsarān puṇyagurūn.

(W. 10, Sp. 33.) nimantrayāmi saṁpūrṇayāmi samagrān*
tān gurūn ye santi puṇyaguravaḥ trayaśēa trīnśaśēa nikaṭāḥ

parivartulan̄ hāuanasaniḍ'yaḷ* ye santi puṇyasya yat* utkr̥ṣṭa-
tar(asya) hormijdena śikṣāpitāḷ* jarat'uštrāya jarat'uštreṇaḷ
proktaḷ [antar asmin jagati].

(W. 11, Sp. 34.) nimantrayāmi saṁpūrṇayāmi svāminan̄
mahiran̄ mahattaran̄ anaśvaran̄ puṇyātmanan̄ [jñātavyo 'sau
iti šeṣaḷ] taraśca spanamaniosr̥ṣṭiḷ* [hormijdena sr̥ṣṭāḷ].

(35.) tistarān̄ tārakan̄ca śudd'imantan̄ śrūmantan̄ [vr̥ṣṭi-
nakṣatran̄] cāndran̄ca paśuvijan̄ sūryan̄ca tejasvinan̄ vega-
vadaśvan̄ loḇaneḷa svāmīno mahājñānināḷ* mahiran̄ca grā-
maṇan̄ rājanan̄ [ṛte* amiśāspinteb'yaḷ* asau mahattaraḷ*
upari grāmāṇān̄ ilalokinān̄ rājā].

(36.) nimantrayāmi saṁpūrṇayāmi [dinād'ipatin̄];

(37.) nimantrayāmi saṁpūrṇayāmi [māsād'ipatin̄].

(W. 12, Sp. 38.) nimantrayāmi saṁpūrṇayāmi tvān̄ agne
svāmīno mahājñānināḷ putra saman̄ samagrāiḷ* agnib'ih; —

(39.) nimantrayāmi saṁpūrṇayāmi* udakan̄ uttamataran̄
[nāmāṅkitan̄ tat* yat* antar vanaspateḷ samagraśca* apaḷ* maj-
dadattāḷ* ekahelayāi 'va*] samagrān̄śca* vanaspatin̄ majdadattan̄.

(W. 13, Sp. 40.) nimantrayāmi saṁpūrṇayāmi mant'ran̄
vāṇin̄ gurvīn̄ puṇyātmanin̄ svāmikāmān̄ [kila kāmān̄ yat*
manasā saha svāmīna tulyan̄ karoti] nyāyan̄ vib'innadevan̄
nyāyan̄ jarat'uštrīyan̄* nirmalataran̄ dirg'am uparipravṛttin̄
[śikṣān̄ adṛṣyarupin̄] dinin̄ca* uttamān̄ca majdadasnn̄
[ekahelayāi'va*].

(W. 14, Sp. 41.) nimantrayāmi saṁpūrṇayāmi girin̄ hoṣa-
dāstāran̄* majdadattan̄ puṇyaśub'an̄ [sa girin̄ yaś caitanyan̄
manuṣyāṇān̄ st'āne dad'āti rakṣatiḷa] samagrān̄śca girin̄ puṇ-
yaśub'an̄ saṁpūrṇaśub'an̄ majdadattan̄,

(42.) rājñān̄ca śriyan̄ majdadattan̄ agrhitān̄ śriyan̄ca

majdadattān [śrīr yā acāryāir ad'ivāsini satkāryeṇa sadvyavasāyenača sviya śakyate kartuṇ].

(43.) nimantrayāmi saṁpūrṇayāmi arśiśavaṅg'am uttamān [lakṣmim uttamān uttamatača* asya* iyaṇ yat* uttamānān lakṣmyāḥ* rakṣān sāhāyyaṇča karoti sarve 'pi ye lakṣmuṇ svad'inatayā hormijdasya lab'enača* uttamānān dad'ate teśān vipakṣān dure dad'ati] nirvāṇajñānaṇča* uttamān cittaṇ uttamān cittaś'itiniča* uttamān śriyaṇ lāb'āṇča majdadattān.

(W.15, Sp.44.) nimantrayāmi saṁpūrṇayāmi* uttamānām uttamam aśi(i)r* vadam uttamānča naraṇ muktātmānaṇ baliṣṭ'ānča dṛiḍ'ānča* utkṛṣṭatamaṇča manasā* iajdaṇ [śāpam ity art'āḥ* uttamānām āśir dvid'ā* ekāča manasā* ekāča vačasā* aśiṣča vačasā baliṣṭ'atarā śāpaṣča manasā baliṣṭ'atarāḥ* uttamānām āśiḥ sakalāsu rātriṣu triṇ vārān samagre 'pi b'uvane sṛṣṭimati rakṣaya* upari pračarati lakṣmuṇča yāṇ sadācāratayā* arjayanti tasyāḥ* rakṣakā* uttamānām āśiḥ].

(W. 16, Sp. 45.) nimantrayāmi saṁpūrṇayāmi imāni st'ānāni deśānśča arāṇyāniča mandirāṇiča [gavān vasatiśča*] apaśča b'uvanaśča (s'ic l. b'uvanāniča) vanaspatiṇśča enāniča b'tūmiṇ taṇča ākāśaṇ vātaṇča puṇyātmanāṇ tarāśča candraṇ sūryaṇča* anantani tejaṇsi svayaṇidattāni [svayaṇidātiśča* iyaṇ yat* ātmānaṇ ātmanā śakyate kartuṇ] samagrāśča spanāmai-niosṛṣṭiḥ puṇyātmanāḥ puṇyātmaniḥ puṇyagurvih.

(W. 17, Sp. 46.) nimantrayāmi saṁpūrṇayāmi guruṇ mahattaraṇ yaṇ puṇyasya guruṇāṇča saṇd'yānāṇča dinānāṇča māsānāṇča gahāṇbārāṇāṇča saṇvatsaraṇāṇča ye santi puṇyagurutāyāṇ hāūanagurutayā* upari.

(W. 18, Sp. 47.) nimantrayāmi saṁpūrṇayāmi muktātmānaṇ vṛdd'ih* baliṣṭ'ānāṇ ad'ikaśaktiṇāṇ pūrvanyāyavatāṇča vṛdd'ih* navānvayanikaṭāṇāṇča vṛdd'ih* nijātmanaśča vṛdd'ih.

(W. 19, Sp. 48.) nimantrayāmi saṁpūrṇayāmi samagrān puṇyagurūn.

(49.) nimantrayāmi saṁpūrṇayāmi samagrān uttamadānān iajdān paralokačārīṇaḥ pṛthivīcārān ye santi* ārādāniyāśca namaskaraṇiyāśca puṇyāt* utkṛṣṭatarāt.

(50.) Hauananāmnī prātassaiṁd'ye puṇyātmani puṇyagurvi,

(W. 20, Sp. 51.) sūāṅg'anāmnī hāuanasamakāryiṇi puṇyātmani puṇyagurvi,

(52.) rapit'vinanāmnī mad'yāhnaḥ saiṁd'ye puṇyātmani puṇyagurvi,

(53.) ujairiṇanāmnī* [aparāhnaḥ saiṁd'ye] puṇyātmani puṇyagurvi,

(54.) aiviśrūt'remaibigaianāmnī* [purvārd'arātrasaiṁd'ye] puṇyātmani puṇyagurvi,

(55.) uśahinanāmnī* [aparārd'arātrasaiṁd'ye] puṇyātmani puṇyagurvi,

(W. 21, Sp. 56.) yadi tvāṁ babāḍ'e,

(57.) yadi manasā yadi vacasā yadiča karmaṇā,

(58.) yadi nirīkṣaṇena yadiča* anirīkṣaṇena [pramādena],

(59.) sa tvāṁ tena prakṛṣṭaiṁ staumi nitāntaiṁ tvāṁ nimantrayāmi [kila tulyaiṁ dviguṇataraiṁ punaḥ karomi] yadi te tena pratyask'alayaiṁ yāṁ iḥisniṁča namaskṛtiṁča.

(W. 22, Sp. 60.) guravaḥ sarve mahattarāḥ puṇyātmānaḥ puṇyaguravaḥ [saṁbod'ena],

(61.) yadi yuśmān babāḍ'e,

(62.) yadi manasā yadi vacasā yadiča karmaṇā,

(63.) yadi nirīkṣaṇena yadiča* anirīkṣaṇena [pramādena],

(64.) tat* yuṣmān* tena prakṛṣṭaṁ staumi nitāntaṁ vo ni-
mantrayāmi [kila vo dviguṇatarān punaḥ karomi] yadi vas
tena pratyaskālayaṁ yāṁ iṣṇiṁṇā namaskṛtiṁṇā.

(W. 23, Sp. 65.) Prabravāmi mājdaśasṁ jarat'uṣṭriyāṁ
vibhinnadevāṁ hormijasya nyāyavatīṁ [kila mad'ye pāpakar-
miṇāṁ bravāmi],

(66.) hāūananāmyāḥ prātaḥsaṁd'yāyāḥ puṇyātmakāyāḥ
puṇyagurvyāḥ* ārād'anāya namaskāraṇāya mānanāya prakāṣa-
nāya,

(67.) sāūaṅg'anāmyāśā [yā samaṁ hāūanasāṁd'yayā
samakāryiṇī yācā yūt'āni gavāṁ pravard'ayati] vīsināmyāśā
puṇyātmakāyāḥ puṇyagurvyāḥ [yā manuṣyeṣu moibadeṣu
mad'ye satkāryiṇī* ārād'anāya namaskāraṇāya mānanāya pra-
kāṣanāya],

(68.) gurūnāṁ saṁd'yānāṁṇā dīnānāṁṇā māsānāṁṇā ga-
haṁbāraṇāṁṇā saṁvatsaraṇāṁṇā ā. na. mā. prā.

Sansk. Text Translated.

Nēr's Sansk. Text translated.¹ (1) I invite (Hormijda), and I complete my ijsni to Him, [that is, I invite (Him) to the ijsni offering (read ijsnau (*szc*); or with ijsni(m), acc. of goal; see the av. in the Pahl.); and I make (my sacrifice) complete; that is, I celebrate it fully] to the Creator, the Great Wise (One), the pure, (but possibly meaning the 'radiant', 'šub'amat-, šub'ravattamam' from rāye-(-āo-) mand)], the splendid, and the greatest (lit. 'greater'), [that is, as to His body], the superior in worth 'mūlyena'; see kasp', or arj', (2) and the most steadfast [as regards the deeds of the Law], the most wise [and most intelligent], the best-bodied, [that is, his limbs are mutually the best proportioned], the one most excellent from sanctity; (but here perhaps meaning 'more excellent than Arša (Aša?'), from good conduct (but again perhaps really meaning 'from his good make'; 'sadāčarāt seems to show that Ner. read hūtvazšt' and not artavahišt) [that is to say, (since it is) from Hormijda (so, curiously switching off the meaning in consequence of particularising as to the words 'min yažatān', and from the fact that he so names not only one of the yažats but the greatest of them, the yažat Hormijda, he bewilders the sense), — from Hormijda, (so erroneously) (it is that) when a person (acts) from (i.e. 'in accordance with' sanctity (that is, under Hormijda's

¹ See the notes on the Pahl. throughout.

influence), that is the greatest thing; (or, possibly, really intending to carry on the original line of thought; '— therefore (tat) do we sacrifice to the greater (meaning 'the greatest (One)')]).

(3) The (one) wise He is; (notice that Ner. fails with his nom. case), wise in a beneficent sense, (though probably meaning here merely 'the very wise'; he could not be expected to render the full compositum of the Av. in which, however, he saw, as did the Pahl.-*ḍā-* in the sense of 'knowing') —, [that is to say, wise, or 'discriminating' in reference to what is righteous conduct], bestowing pleasure in proportion to one's own¹ desire, [that is to say, he affects others (or merely 'persons') with the most desired gratification²].

(4) Who hath made us, who hath fashioned us [as to bodily shape³], who hath³ protected (us), who (is) more august⁴ than the (other) Spirits.

(5) And I invite and complete (my *ijisni*) to the Gvahanā-named Immortal, [the Chieftain of (i.e. over) herds and flocks], and to the Immortal named A(r)šavahišta, [the Chieftain of (i.e. 'over') fires], and to the Immortal named Saha-revara, [the Chieftain of (i.e. 'over') the seven metals], and to the Immortal (-rām) named Spindārmada, [the Chieftainness of the Earth], and to the Immortal named Avirdāda (see the masc(?)) [the Chieftain of (i.e. over) waters], and to the Immortal named Amirdāda, [the Chieftain (masc.) of (i.e. over) the trees, (the vegetable world)].

¹ Notice that this *sva* in *svečč'* seems to refer back to *hu-* in *huša-*, which in old Abesta-pahlavi would stand in a form which might also be read *hva* = *sva* = 'own'?

² So, reading *rāmīnēt*, not *yehemtūnēt*.

³ See the notes on the translation of the Pahlavi.

⁴ Notice *vṛhattaraḥ** for *spēntōtememo*.

(6) And, I invite and I complete (my *ijisni*) to the body of the Ox, and to the Ox's Soul, and to the Fire of Hormijda, the one most closely approaching (us) from? (or better 'of') the Immortal Chiefs. [Two signs¹ are they (these two, the Ox's body and his soul(?)); for in this doubled¹ (union of two), these two (things) are attained, the burning coal and the light of the world beyond, and of that here².

(7) I invite and I celebrate (my *ijisni*) to the Day-Chieftains, and especially to that (time) the Hāuana-named-[one, since within the time of (that) time it is possible to approach by means of it (meaning that it is the signal hour for approaching) the early day-time (with its sacred ceremonies), the holy ritual chieftainness.

(8) I invite, and I celebrate, (my *ijisni*) to the one-named Sāuāng'a also, [who is co-operative with the Hāūna (the day-dawn) time, and who increases the herds of cattle], and the one-named Visi also I invite, the sacred Chieftainness of (the ritual) sanctity, [who is co-operative in the midst of the men (who are) mobads*, the highest (or 'best'?) Rulers].

(9) And (while) I invite (him), I celebrate to Mihira of the settled pastures, the thousand-eared one, the ten-thousand-eyed one, the Iaj(a)da of the spoken-name, [that is to say, his name is mentioned by means of this Dini (in the Mihir Yašt)], and to Ānanda (our joy) and peace and Āsvāda (the enjoyment of our food) [this is (the offering, *ijisni* understood) of the Iaj(a)da through whom (read *yena*) men (read *manuṣyā(h)*) experience taste in eating].

¹ Does this dual show that we should read the Pahl. *dayšak* II (do), or is *ēihne* really a locative absolute with *dvitaye* (see J², *dvitiye*(?)).

² One might somewhat phantastically conclude that the 'Ox's body' is the coal of Heaven, and his 'soul' the 'Fire of the earth' (*sir*).

(10) I invite and I complete (my *ijisni*) to the *Rapit̐vina*-named [one, the (transition) time of midday], the holy chieftainness of (the ritual) sanctity; (11) and (while) I invite I celebrate to the one-named *P̐redadārapsu*, [who is co-operative together with the (transition) time of *Rapit̐vina* (so), and who increases the herds of cattle], and to the one-named *Janda*, the holy chieftainness of (the ritual) sanctity [who is co-operative in the midst of men who are teachers].

(12) And I invite and I complete (my *ijisni*) to the most excellent Sanctity (*A(r)ša Vahišta*), and to the Fire of *Hormijda*¹.

(13) And I invite and complete (my *ijisni*) to the *Ujaierina*-named one [the (transition) time of the later day], the holy Chieftainness of (the ritual) sanctity;

(14) And I invite and complete (my *ijisni*) to the *P̐redadāravira*-named one also, [who is co-operative with the *Ujaierina* (day-) -time, and who increases the throngs of men], and to the one named *Dehe*, the holy Chieftainness of (the ritual) sanctity, [who is co-operative in the midst among the men who (are) the guardian chiefs of the heights² which belong to the world beyond].

(15) And I invite and I complete (my *ijisni*) to the Lord *Burja* (so following the error of the Pahl., for Av. *berežatō*), the Navel of Waters [the lord *Burja* is the *la(j)a*da of women, (he is) of the nature of Waters; that is to say, he is their pure-limbed source; and from this he is the navel itself of waters, even because from him is the seed of the water named *Aruanda*, by means of which (= where) handsome horses are bred]; and I invite also the (other) waters made by *Majda*.

¹ Om. Ahura's Son.

² *b'alā* here = Parsi *bālā*. Better -*patayaḥ* with j*.

(16) And I invite and complete (my *ijisni*) to Aivišrū-
t̥rima and Aibigāia, [to (each one) named (severally thus);
that is, to the time of the first half of the night], the holy
Chieftainess of (the ritual) sanctity;

(17) I invite and complete (my *ijisni*) to the Phreda-
dāravispa-hūjivasnī named one, the Chieftainess, [who is
co-operative together with the time of the Aivišrūthrima;
who also furthers the growth of all, root and fruit], and to
the one named Jarat'uštrotima, the holy chieftainess (*szc*)
of sanctity [who is co-operative in the midst among the
men who are Moibads and among the teachers of teachers].

(18) And I invite and I complete (my *ijisni*) to the
vr̥dd'is (*szc*, meaning 'to the frava(r)šhis as the future(?)
growth') of the saints, and (to those) of the women having
thronges of men (i.e. 'of sons?'), and to the Prosperous
Life of the Years.¹ (Omitting the gloss; was it added later
than the date of Nēr.'s translation here?)

(19) And I sacrifice to the Forcible One, well put
together, well-shot-up (*szc*), and to Victory by Hormijda
made, and to the Stunning Blow which is accompanied
with (an Increase of) Ascendant (with upward progress),
and to the Iaj(a)da Baharāma;

(20) And I invite and I complete (my *ijisni*) to the one
named-Ušahina¹, the time of the other (second) half of the
night, the holy Chieftainess of (the ritual) sanctity;

(21) And I invite, and I celebrate (my *ijisni*) to the
Bireja-(female)-named one [who is co-operative with the
time of Usahina, and who increases the stores of grains,
who (yā) is (also) beneficially active in the midst among men

¹ Nēr.'s eye is rather on the Avesta Text for proper names.

who are overseers of the laws of towns¹], and also to the N(a)mana-named one, the holy Chieftainess of the ritual sanctity [who is co-operative in the midst among men who are concerned with indoor occupations²].

(22) And I invite and I complete (my *ijisni*) to Šroša (i.e. to Sroša) the holy, of pious nature, and victorious, and the bestower of increase to the prosperity (or 'wealth') of the Earth [(yea) to Šroša, the Lord of Obedience³].

(23) And to Rašna, the pure [Rašna (is) the Lord of Justice] and to Astāda, the bestower of the increase of the prosperity (or 'wealth') of the land.

(24) And I invite and complete (my *ijisni*) to the Moons (meaning 'to the Moon-festivals'), the Chiefs of (the ritual) Sanctity (i.e. of Arša (Aša)), to the Moon within, (not yet come out in full), the Chief of (the ritual) Sanctity [which (last) belongs to the first good⁴ five];

(25) And I invite and complete (my *ijisni*) to the Full-Moon, the Višaptat'a⁵ also⁶, the holy chief of Sanctity, [which belongs to the second good Five, which also belongs to the third good Five].

(26) And I invite and complete (my *ijisni*) to the Gahanbāras, the holy Chiefs; to the Gahanbāras (thus); [that is, to the creation times of the combined masses of the

¹ Not in the Av. Pahl. or Pers.; the laws of towns and townships would consider 'agriculture'.

² Not in the Av., Pahl., nor Pers.

³ Not in the Av., Pahl., nor Pers., but note well the abstract idea fully recognised, if *adeša-* were meant. Or did Ner. originally write *deša-patim*, *deša* as = 'district', 'province', recalling the foregoing *b'ūsamb'ūteḥ* = *gēhān*. Notice however that this *adeša-* was and is quite additional, while its significance is sound and pronounced.

⁴ Lit. 'best' = 'good', because the moon would be 'on the increase'.

⁵ Close to the Avesta.

⁶ Seeming to distinguish, or seeing the meaning.

creatures], even to the Maidnui-jarama-named One, the holy Chief of Sanctity [the creation time of the sky¹];

(27) And I invite and complete (my *ijisni*) to the Maidušama-named One, the holy Chief of sanctity [the creation-time of the waters¹];

(28) And I invite and complete (my *ijisni*) to the Pai-tiṣahahēm-named One, the holy chief of sanctity [the creation-time of the earth¹];

(29) And I invite and complete (my *ijisni*) to the one named *aiātrima*, [the creation-time of trees, the season which reverts upon the down-passing summer-time (the autumn), and the seed-depositing time (of animals); that is, the deposit of the seed of horses and of the herds takes place in it, the holy chief of sanctity];

(30) And I invite and complete (my *ijisni*) to the One-named *Maidiāiri* (so, whether as if formed from a *-rin*, or what is more probably correct, merely showing an ending in Pahl. *ī* as = a Pahlavi *ya*, *ī* = *y* with inherent *a*; so, we should read *-dyāiryā*), the holy chief of Sanctity [the creation-time of the herds of cattle²].

(31) And I invite and I complete (my *ijisni*) to the one-named *hamašpat'maedaem*³, the holy Chief of sanctity, [the creation-time of the men, of the ten tribes (hardly, 'of the ten-fold birth', still less probably 'of all the ten metres (*sic*)'). The characteristic of the *hamašpat'maedaem*³ (so here(?)) is the installation (the gift) of all the military hosts²].

¹ Not in the Av., Pahl., nor Pers.

² Nothing corresponding to this in the Av., Pahl. or Pers.

³ Either a blunder for *-maedačšem*, or the 'e' of *-dae-* represents a lost Pahl. *ī* = *y* with inherent *a*, so '*-maedayam*', from the accusative singular.

(32) And I invite and I complete (my *ijisni*) to the Yearfestivals, the holy Chiefs of Sanctity.

(33) And I invite and I complete (my *ijisni*) to all the Chiefs who are Chiefs of the ritual, the three and thirty¹ who are neighboured (closely situated) around the time of the *Hāūana*, and who appertain to sanctity, the most excellent (reading-*asya*; see elsewhere) incalculated by *Hormijda* upon *Jaratūštra* and by *Jaratūštra* proclaimed within this world.

(34) And I invite and I celebrate (my *ijisni*) to the Lord *Mihira*, the greater (the greatest) one, the indestructible one, the holy, — [(the word) '*asau*' (= 'he') is to be understood here, (this to defend his singular number)], — and to the stars, the creatures of *Spanāmanio** created by *Hormijda* (seeming to desire to identify *Spanāmainio** (*sic*) with *H*).

(35) And celebrating I invite the Star *Tistara*, the clear (meaning, 'the splendid'), [the 'rain-Star'], and the Moon which has the seed of herds; and to the Sun, the sharp-shining (scintillating), of the swift horses, (representing) even² the two eyes (*ločane*, acc. dual neut., or else 'it being the eye' loc. sg. neut.) of the Lord, the Great Wise One. And, (inviting I celebrate) to *Mahira* the King of the villages, or dwelling places (meaning 'the Provinces'). [Except the *Amišaspinta*³ (but perhaps meaning the other expression 'beyond', 'more than' the '*Amišaspinta*') he is the greatest King over the dwelling places of the world.]

(36) And I invite and celebrate (my *ijisni*) to the chief of (this particular) day (on which this sacrifice is celebrated;

¹ No reference here to utensils for the sacrifice, as in the Persian supplementary gloss, at places.

² Or 'and'.

³ Note that $\zeta = \text{š}$ spells š , with *Nēr*.

see Ahura Mazda named by the original, the Pahl. and the Pers., Auharmazd being the name of the first day of the month, there mentioned to represent the others.)]

(37) And I invite and I celebrate [to the Lord of] this particular Month, (the original, the Pahl., and Pers. mentioning the Frava(r)šis, who lent their name to the first month.)

(38) And I invite and I celebrate (my *ijisni*) to thee, O Fire, son of the Lord, the Great Wise (One), together with all the fires.

(39) And I invite and celebrate (my *ijisni*) to the better (meaning the 'good', 'not unclean') water, [the one name-branded (i.e. especially known) as that which exists] in the tree, and to all the waters made by Mažda (and so not unclean) [as once pronounced¹], and to all the trees by Mažda made.

(40) I invite and I complete (my *ijisni*) to the Manthra-word, the holy chieftainess of Sanctity, who (or 'which' possesses and expresses) the desire (*śīc*) of the Lord (*śīc*); [that is to say, the desire which acts with the mind in a manner harmonious with the Lord; that is to say, I invite] the Law against the Devas—from them dissevered)², the purer, the Jaratūstriian Law, the prolonged Surviving-over (the long handed-down Tradition), [the spiritual doctrine], and the Dīni, even the good Maždayasnian (Lore in its entirety) [in a single especial function (or meaning merely 'this passage is to be recited once')].

(41) And I invite and I complete (my *ijisni*) to the Hošadāstara³, the Mažda-made, the glorious with sanctity.

¹ See the Pahl. where *yekbāragī* seems to be merely a rubric.

² The Vendidad.

³ Here Nēr. has the Pahl. rather the original in his eye.



[This (is) the mountain which keeps, or puts the intelligence¹ of men in its place (that is to say, 'keeps' or makes it sane), and protects it], and to all the mountains glorious² with sanctity, and endowed with (or 'full of') sanctity, and Majda-made (i.e. not of Satan's creation).

(42) And (celebrating I invite) the Glory of the Kings, by Majda-given, even the unseized³ glory by Majda-given [(this is) the glory which dwells with the preceptors⁴, and which it is possible to make one's own by attention to duty and by good zeal (in study)].

(43) And I invite, and complete (my ijisni), to Aršišvangā, the good (read uttamam)⁵, [the good Wealth; and his (NB.) goodness is this, that he effects the protection and friendship (friendly source and influence) of the wealth of the good, of all indeed who keep their wealth through (or 'in?') the possession of Hormijda, and on account of the benefit (or 'for the use') of the good (He A-(?)) keeps their enemies at a distance.]

And I invite the Good Knowledge of the End (i.e. of Heaven⁶), [the good Perception, and the good Opportunity of (or 'Station for') Perception; and the Glory and Benefit by Majda given.

¹ Not in the Pahl. nor Pers.

² See the Av. and Pahl.

³ See, faržānakih.

⁴ This from mistaking the Pahl. text for 'herbadih'.

⁵ Notice that Aršišvangha is here masculine.

⁶ Av. čišťōiš=i farzanakih=nirvaṇaḥānam, while Av. ereḥē is rendered by a res (or 'reḥ'); Nēr. suggesting čittam for it. Av. ras in rasāstātō, is rendered with a ras which Nēr. understood as čitta, seeming to be confused, looking back to the first Pahlavi r-s = ereḥē, apparently regarding the meanings of the two r-s (or of r-ḥ and r-s) as identical. Nēr. does not suggest our r-s = ras = 'the way' which seems cognate with his -stitim in the sense of 'path to stand on', 'opportunity'. -astato = astešnīh = -stītim. Nēr. did not read khaditū-nešnīh for astešnīh.

(44) And I invite, and I complete (my *ijisni*) to, the good blessing-word of the good ones, and to the good man (himself), even to the *laḥ(a)da* of the sanctified ones most powerful and stout, most excellent with the mind; i.e. mentally) [even unto the curse; so meaning¹. The blessing of prayer of the good ones is double, — one part of it is with the mind, and one with the word; and the blessing with the word is the most powerful; and the curse with the mind is the most powerful. The blessing of the good ones passes three times on the same nights over all the bodily world, for the purpose of protecting it, and the property which they earn by honest means,—of this the blessing of the good ones is the protection²].

(45) And I invite, and I complete (my *ijisni*) to, these places (or 'stations'), and districts, and (grazing) forests³, and to the houses, and to the stalls ((?) of the cattle), and to the waters⁴, and to the lands and to the trees, and to this earth, and to yon heaven, and to the holy wind, and to the stars, moon and sun, even to those objects which are without end, the sharply-burning (celestial ones) self-disposed (or, 'lit. self-given'); [and their self-given (?) quality is this; that it is possible for them to act (them) selves by themselves], and to all the creatures of *Spanāmaino** holy, male* and female*, (chieftains and) chieftainess* of (the ritual) Sanctity.

(46) And I invite and I celebrate (my *ijisni*) to the greater⁵

¹ Notice Ner.'s emphasis upon this important suggestion which he has been chiefly instrumental in handing down.

² Different wording elsewhere.

³ Notice *aranyani* for *gāōyōit*, *gaoyaoitinām*. J* has *gavam* after *aranyani*.

⁴ Notice that *-hvarenanām* = *-ḥvar* does not seem to be rendered by Ner. Did these terms all exist in his MSS. before him?

⁵ See the Pahl. and Pers. The word *berežato* is not here a mistake.

(meaning 'greatest') chief who is that of sanctity (as the ritual Law); and to the chiefs of the (day-) times, and of the days, of the months, and of the Gahanbāras, and of the years, who are in the chieftainship of (the ritual) sanctity over (or 'as regards') the ritual chieftainship of hāuana.

(47) And I invite and I celebrate (my ijisni) to the Increasers (meaning to the 'prospering Frava(r)šis (fravāhars)') of the Saints, of the most mighty¹ ones, the over-powerful¹ ones, which are the vṛddī's of those related to (i.e. of?) the Early Lore, to the increase-giving (fravāhars) of the ninth-descent-cousins; and to the increase-giving¹ fravāhar of one's¹ own¹ soul.

(48) And I invite and complete (my ijisni) to all the Chiefs of the (ritual) sanctity.

(49) And I invite and complete (my ijisni) to all the beneficent Iaj(a)das, (who are) active in Heaven and on Earth, and who are to be worshipped and to be praised from sanctity the best (i.e. in accordance with (and 'in company with') A(r)ša Vahišta).

(50) O Hāūna-named One [sacred ritual hour of the morning-time], holy Chieftainness of (the ritual) sanctity,

(51) O Sāūaṅg'a-named One, co-operative with Hāūna, holy Chieftainness of (the ritual) Sanctity,

(52) O Rapit'vina-named One, (sacred) time of the midday, holy Chieftainness of the ritual sanctity,

(53) O Ujairina-named One [time of the afternoon], holy Chieftainness of (the ritual) Sanctity,

¹ See the notes on the Pahl.

(54) O Aivišrūtremā¹-Aibigaia-named Ones, [times of the first half of the night], holy Chieftainess of ritual,

(55) O Ušahina-named One, [time of the latter half of the night], holy Chieftainess,

(56) if I have injured thee (each one of you),

(57) if by thought, if by word, and if by deed,

(58) if with intention, and if without intention, [through want of care²],

(59) As such I praise thee (meaning 'each one of You') forth on this account (the more); I invite thee (each of You more) ardently; [that is, I make (the invitation) two-fold³ more again the equal (of my duty), if toward thee in this I have stumbled as regards thy sacrifice and praise.

(60) O all ye greater Chieftains, holy Chiefs of the (ritual) Sanctity [(here addressing you together, as if) with comprehensive understanding(?)],

(61) if I have offended you,

(62) if with thought, if with word, and if with deed,

(63) if with intention, and if with inattention, (through carelessness),

(64) for that therefore I praise you forth; ardently I invite you; [that is, I make you again more and doubly (worshipped)], if I have offended you in this, as to what is your *ijisni*, and your praise!

(65) I declare (that is to say, 'I here solemnly again profess') the Mājdayasnian (Creed), the Jaratūstrian, the anti-demon one, the one with Hormijda's system, [that is, I pronounce it (here) in the midst of the sinners (sinful repudiators), (but possibly, or more probably, meaning 'I de-

¹ I do not think locatives are meant.

² So, with interest explaining the Pahl.

³ Reading-taram.

clare it (to be) in the midst', i.e. 'as if between the issues'; i.e. 'I interdict it, repudiating it'); see e. g. Y. 49, 3; Gāēas, pp. 308, 579];

(66) (and I declare it) for the propitiation and for the praise, for the veneration, and renown of the one named Hāūana, the chieftainness of A(r)ša, [the morning-time],

(67) for the propitiation, praise, veneration, and renown of the one named Sāūaṅg'a [who is co-operative with the time named Hāūana, and who increases the herds of cattle], and of the Vīsi-named¹ one, the holy chieftainness of ritual sanctity, [who is co-operative in the midst among moibad men],

(68) and for the propitiation, praise, veneration, and renown of the (separate) Day-times-Chiefs and of the Day-Chiefs (in general), and of the Month-Chiefs, and of the Gaham-bārd-Chiefs, and of the Year-Chiefs.

¹ Vīsi; does the i point to the Pahl. sign = ī, or y(a)?

Parsi-persian Text Transliterated.

Parsi-persian Text translit. Daɣvat mi-kunam u tamām (mī-) kunam (Dādār i Hormužd -rā, kū ū-rā daɣvat mī-kunam u ū-rā aẓn (iẓn) mi-kunam) o (?) dar yā 'bih' in yaẓišnī; kū (in yaẓišnī) bun-rā bih kunam [] (u aẓaš yaɣni aẓ in yaẓišnī) sar (ham) bih kunam (hamčūnin nevištah yaɣni in yaẓišnī-rā āyāz mī-kunam u bih āyir nū-rasānam yaɣni ū-rā kullī mī-pardāzam kū daɣvat mi-kunam, aẓn (iẓn) mi-kunam)] Dādār i Hormužd-rā i nūrmand i ẓvarahmand, ī buẓurg [pah tan] u buland [pah arj] u niktar [pah didan (kū in-rā aẓn (iẓn) mīkunam dar, yā bih*, in yaẓišnī . . .)],

(2.) i saẓtar* [saẓtar pah kār (u) saẓtar (pah) ḥukm] i ẓirad-tar (čūnin yaɣni ẓiradmandtar) [i dānātar (yaɣni dānišmandtar)] i nik-gōhartar (čūnin yaɣni nik-nihādtar*), [kūš andām* (*sīc*) yak andar dū (?) paivastah-tar* (*sīc*) (yaɣni bā ham bih-yak-dīgar ẓub paivastah-tar* (čūnin va amma in maɣni ẓadri iḥtimāl u šā'ibah* mī-dārad)], aẓ ēavāb* (mīā čūnin) bālātar (yaɣni ɣalitar) [aẓ Ardibahišt (yaɣni aẓ barāi i šifāt i ẓūd aẓ Ardibahišt afrāẓtah-tar* (*sīc*) ast), ast kih bad-in-raviš gūyad kū aẓ Īzadān kih-šān tan ēavāb* ān i meh], (. . . in Dādār aẓ barāi i kār u inšāf i ẓūd bisyār saẓt ast . . . u ū-rā daɣvat mī-kunam . . .)],

(3.) i nik-dānā [(ān i) Ahōrmužd i nik-dānā] u i murād* rāmišnī*¹⁾, [kū kasān pah bāyast pah rāmišnī rāmenid-hed**²⁾ (?)

¹⁾ Perhaps merely rāmēnīd-hed; but it looks like a rāmišn-hend (?); 'hend' at times equals Pahl. -and in the Pahlavi text of this MS. ²⁾ Readers need not to be reminded that the importance of this document consists entirely in the light which it sheds upon the original Avesta through the Pahlavi and Sanskrit versions. It is in no respects written in fluent or colloquial modern Persian. The sequence and also the forms of the terms are moreover here especially distorted throughout by the necessity of following those of the originals. (Aẓn, or iẓn, is in the last gl.)

(sic) ya ϵ ni ašzāš-rā aẓ barāi i zvāhiš u muḵtaziyāt i išan tafriḥ ham u razāmandi mī-mumāyad u išan-rā šādmānī mī-kunad)],

(4.) kih mā dādah hastim aẓ aš, mā āfridah hastim [(kū, ya ϵ ni) tan-girandah azaš (hastim)] (azaš(?)) parvard (ya ϵ ni parvardah) hastim kih aẓ minūān afzūnitar (ya ϵ ni afzūnī-di-handahtar) [Ahōrmužd].*¹

(5.) Da ϵ vat (mī-*) kunam u tamām (mī-) kunam Vahman (Bahman -rā*²) u Ardibahišt u Šaharēvar u Spendarmād u Xōr-dād u Amerdād (asmā' i firīstagān i pešravān i malā'ik i muḵarrabān),

(6.) [] ān i Gōsfendān Tan* u ān i Gōsfendān Ruvān, u Ataš i Ahōrmužd i rasandahtar ya ϵ ni aẓ ān* (?) (aẓ dīgarān) Amšas-fendān (ast, ya ϵ ni ū kih bih* madad i parastandagān i xūd ziyādah aẓ dīgarān firīstagān taḵarrub numāyandah ast) [zašlat i in ast čih ō (ya ϵ ni kih dar) har dū rasidah ēsted (ya ϵ ni ast) ō*, (ya ϵ ni dar*), minu u gēti i raušan* (dar išan i har dū rasidah ast)].

(7.) Da ϵ vat (mī) kunam u tamām (mī-) kunam Hangām* (sā'āt ya ϵ ni aūkāt i mazšuš i muḵaddas dar bayn u zarf i yaum) i θavāb* buzburg (-rā) u Hāvan i ašō (i muḵaddas) i θavāb* buzburg (-rā sā'āt dar miyān i (bayn uṭ-) ṭulūḡ i āftāb u nimirūz, zuhr ḥiṣṣah u ʿarṣah i avval i aūkāt i rūz).

(8.) Da ϵ vat (mī-) kunām u tamām (mī-) kunam Sāvang-rā [i minū i avā, ya ϵ ni' bā, Hāvan hamkār ast] u Vis-ham (ism i xāšš*) i ašō (i muḵaddas) i θavāb* buzburg [u mardumān* andar zvēškārī (ya ϵ ni andar šāḥibi) i rad (ya ϵ ni i dānā, ya ϵ ni andar intiẓām u tadbir i Dastūr i Dīn)].

(9.) Da ϵ vat mī-kunām u tamām mī-kunam Mihr* i šāḥib i dašt (-rā) i haẓār gōš, u dah-haẓār čašm [azaš haẓār gōšaš*³) in kūš III + II = V (sih + dū) šad minū ō sar ((sic) bar sar)

*¹) Notice this more original variant 'Ahōrmužd', whereas Hōrmužd often appears.

*²) The 'rā' seldom appears in this MS. Bah, or bih; ba, bi = Pahl. barā.

*³) Hardly gōšī here.

(i ū mī-) nišinand [u azaš kār i gōšaš (mī-) kunand kū in šinav u ān šinav (mī*-kunand); azaš dah-hažār čašmaš* (*sīc*) in kūš III + II = V (sih + dū) hažār minū ō sar (bar sar i ū mī-)nišinand [(u azaš) kār i čašmī* (mī-) kunand kū in bin yaḡnī bih bīn (hamčūnin nevištah), ānič* (ānham) bin (yā binā mī-kunand) tā Mihr i čašm i dū u gōš i du] i guft šem izard ...; [kūš šem pah in dīn guft ēstēd (yaḡnī ast) u Rāmišn (? Rā-mišn*)? Āsānī (yaḡnī razā) [ān minū i kih mijah* ((?) yaḡnī mizah*) i žūrišn* (mī-)dānad pah rāh i ū; (yaḡnī vakti kih šazsi mizah i žūrišn-rā (mī-)dānad in pah rāh i ū mī-šavad (čūmin dar ʿibārat i tarjumah i lafzi* kih rāij ast, ḥiss i žā'kah i žūb, hamčūnin avardah;—va anīma in maḡnī žaili maškūk u bī-sabat ast, dar har ḥāl bih žaḡm i mušannif)].

(10.) Daḡvat (mī*-) kunam u tamām (mī-) kunam Rapiēvin* i ašō (i muḡaddas) i šavāb bužurg.

(11.) Daḡvat mī-kunam u tamām (mī-) kunam Frādādār-fšuh [minū i avā, yaḡnī bā, Rapiēvin* hamkār u ramah* i gōs-fendān bih avāžyēnēd (afzā'yad; kū ḡatīḡ ramah u ḡallah-rā afzūn-nunāyandah (ast)] u Zandič ((?)—ham) i ašō (i muḡaddas) i šavāb bužurg [].

(12.) Daḡvat (mī-) kunam u tamām (mī-) kunam Šavāb i Buland u ātašham* i Ahōrmužd [].

(13.) Daḡvat (mī-) kunam u tamām (mī-) kunam Uzērin i ašō (i muḡaddas) i šavāb bužurg.

(14.) Daḡvat mī-kunam u tamām (mī-) kunam Frādādār i vīr (yaḡnī žalk i insān māl i mā-rā taraḡḡi dihandah) [minū(-i) i avā (bā) Ūzērin hamkār kih ramah (yaḡnī guruh*) i mardumān* bih avžāyēnēd (?) bih jā i 'afzā'yad'?)], u Matā-ič (-ham) i ašō (i muḡaddas) i šavab bužurg [u mardum andar žvēškari (yaḡnī andar intīžām u ḥukmrāni) i hervad (*sīc*, herbad)].

(15.) Daɣvat (mī-) kunam u tamām (mī-) kunam Burž* i šāhib [] i Avān (?) Abhā Nāf u Ab-ham i Ahōrmužd-dād.

(16.) Daɣvat (mī-) kunam u tamām (mī-) kunam Aivisrū-ērīm i Abigayah (*sīc*), i ašō (i muḵaddas), i šavāb bužurg.

(17.) Daɣvat (mī-) kunam u tamām (mī-) kunam Frādā-dar-i-Harvisp-Hužāyišnī* [biž u ēimar] u Zartuštrotūmič(-ham) i ašō (i muḵaddas) i šavāb bužurg [u mardum andar žveškāri (yaɣni andar intižam i mōbadān) mōbad].

(18.) Daɣvat (mī-) kunam u tamām (mī-) kunam ān i ašōān* Fravahar i žanān i mardān* ramahhā [i ārdā fravaš i mardumān (čūnin dar in dast-žaṭṭ i nā-tamām yā žarāb-kardah, yaɣni... Fravahar i žanān... -rā daɣvat mī-kunam... kih až ḵuvat i raḥmat i ānhā žāriɣin(-ān)* žamīn-rā žarāɣat mī-numāyand, (hamčūnin āvardah, va amma bisyār šubhat* mī-dārad) u ānčih i Sālāh Nik-Māndan [kū (vaḳtī) kih (šayši) andar sāl pah niki i veh šāyad žistan (in) pah rāh i ū (maḥžān mī-šavad)],

(19.) u Himmat i nik-āfrīd (yaɣni āfridah) i nik-rust(-tah) [u Pirūž(gari)* [] i Ahōrmažd-dād u Nā-būd-kunandah (u ān i) pah Bālā-ravandah (yaɣni bar ɣulūv* ravandah) [u Varharām yaɣni Fataḥmandī bih tasvid i maɣmūl dar žabān i ḵadīm i Avesta nevištaḥ) Īzad, hast kih Āštad-rā (yaɣni Rāstī ta-jassum (?) šayši-yat,* ((?) *sīc*) numūdah u bih taur i firīštaḥ) Īzad mī-gūyad].

(20.) Daɣvat (mī-) kunam u tamām (mī-) kunam Hūšin (?) Hūšahin, sāɣāt dar miyān i (bayn un-) nim-šab u uṭ tulūɣ i āftāb), i ašō (i muḵaddas) i ēavāb* bužurg.

(21.) Daɣvat (mī-) kunam u tamām (mī-) kunam Burj (Bereja*) [i minū i avā (yaɣni bā) Hūšin* (?) hanikār u ramah (čūnin yaɣni maḥšūl* i ɣallahhā* ((?) i ɣallat) bih afzāyēnēd* (yaɣni mi-afzā'yad), u Mānič (-rā malak i ḥāris i kamtar, pāsbān dar

manzil aēās* i zānah-rā mahfūz* dārandah) i šavāb bužurg [(u) mardum andar zveškārī i dādār* (yaēnī andar intizām i dastūr)].

(22.) Daēvat (mī-) kunām u tamām (mī-) kunam Srōš i ašō (i muḡaddas-) [i nik-rustah*] [] jāi i bandag(i)] i pirūzgar* i frādādār* i jihān (afzūnī u tarakḡī-farā(?)-dihandah i mulk i mā),

(23.) u Rašnah i rāst [hend, (?) yaēnī (ū) hast] īzad i Rašn-nah-ṇām* (i veh kih) azaš dānāi u rāsti] u Aštād i frādādār (farā tarakḡī dihandah) i jihān u puštīdādār* i jihān.

(24.) Daēvat (mī-) kunām u tamām (mī-) kunam Māh i ēavāb* bužurg u Andar-māh i ašō (i muḡaddas) i ēavab* bužurg [panjah (*panj) i avval].

(25.) Daēvat (mī-) kunām u tamām (mī-) kunam Pur-māh u Tamām-māh* i ašō (i muḡaddas) i ēavāb* bužurg [panjah (?) panj) i (dū) dadigar (duvum*) u (sih) sadigar (siv(y)ūm*) (u azn (īzn) mī deham . . .)].

(26.) Daēvat (mī-) kunām u tamām (mī-) kunam Sāl [i gahambār] (ism i zāšš i fusul i šas i muḡaddas kih dar bayn u zarf* i īšān āfriniš i zalḡ bih* vafḡ i ǧaḡīdah i maḡbūl uftād) i ēavāb* bužurg* u Mēdyōžarem (hangām i āfriniš i āsmān) i ašō (i muḡaddas) i ēavāb* bužurg;

(27.) Daēvat mī-kunām u tamām (mī-) kunam Mēdyōš(h)em i ašō (i muḡaddas) [hangām i āfriniš i abhā] i ēavāb* bužurg;

(28.) Daēvat (mī-) kunām u tamām (mī-) kunam Paīti-š(h)em* (hangām i muḡaddas i āfriniš i zamin (hamčūnin āvar-dah) i ašō (i muḡaddas) i šavāb bužurg;

(29.) Daēvat (mī-) kunām u tamām* kunam Yaērim* (hangām i muḡaddas i āfriniš i urvarhā) pah? . . . i firōd gardad (?) ayyām (-rā (?)) . . .; (injā zaṭṭ i dast-nevištah bisyār maškuk yā ǧarāb kardah bih zaēm i man ast . . .; yaēnī Yaērim* kih firōd

gardiš i ayyām-rā mi-āvarad; yaϷnī gardiš i sāl-fuṣūl bih ʔaraf i pāyīz mi-āvarad, [(gūyad kih) gāvnaṛ āb i inžāl (yā iṣṛā)-kardan ān vaḳt mi-uftad] [andar (ū mi)-āyad] i ašō* (i muḳaddas) i ʕavāb* bužurg;

(30.) DaϷvat (mī-) kunam u tamām (mī-) kunam Medyā-rem (hangām i muḳaddas i āfriniš i gōsfendān) i ašō (*sʕc*) i ʕavāb* bužurg;

(31.) DaϷvat (mī-) kunam u tamām (mī-) kunam Hama-spaēmēdēm* i ašō* (i muḳaddas, hangām i āfriniš i mardumān u sāir i jāndārān) i šavāb bužurg.

(32.) DaϷvat (mī-) kunam u tamām (mī-) kunam Sāl i ašō* (i muḳaddas) i šavāb bužurg.

(33.) DaϷvat (mī) kunam u tamām (mī) kunam tamām ošān* (ānān) Bužurg kih hend šavāb radi* XXXIII (sī u sih) naždik i pīrāmūn Hāvan, kih hend, Šavāb i Buland i (kih) Ahōrmužd* frāz āmūzt [ō (bih*) Zartušt] u Žartušt frāz guft [kū cūn* bāyad kardan].

(34.) DaϷvat (mī-) kunam u tamām (mī-) kunam šāḥib, Mihr-Īzad i buland i bīmarg i ašō (i muḳaddas) u sitārah i Spentā Mīnū pēdāyīš,

(35.) u Tištar sitārah i nūrmānd u ʔvarahmānd [hend (yaϷnī hast)], u Māh i gōsfend tuʔm u āftāb i tiž*-asp i ʕašmah* [-āb(?)], i Ahōrmužd-dād, u Mihr-Īzad i šahrhā pādīšāh, [u judā až amšāšfendān ān i meh, u bar Īzadān i gētiḥā (i dunyavi yā ʕālamī) ʔudā];

(36.) DaϷvat (mī-) kunam u tamām* kunam Ahōrmužd* i rāyōmānd* i nūrmānd.

(37.) DaϷvat (mī-) kunam u tamām* kunam ašōān* fravahar.

(38.) DaϷvat (mī-) kunam u tamām kunam, tū Ātaš i Ahōrmužd pūsar, (yaϷnī pedā-kardah (i pišin)), [tū kih pah (in) ižišnī (*sʕc*, yažišm) hast(i)] avā (bā) tamām ātašhā.

(39.) Daεvat (mī-) kunam u tamām* kunam āb (-hā) i veh [i nām-bih-nām pah žōr] u tamām [] āb i Ahormužd-dād [pah yakbāragi*] u tamām [] urvar* i Ahormužd-dād [pah yakbāragi*].

(40.) Daεvat (mī-) kunam u tamām (mī-) kunam Mān-êraspend [yaεni Mahrspend*] i ašō (i muḵaddas) i murād* i dil*¹⁾ [kūš murād* i (pah) mīnišnī* avā (bā) ān [] (mahrspend (*sic*)) rāst (ast); hast kih bad-in-raviš gūyad kih ān čih(-ham) kasān (mī-gūyand) bad-in-raviš(ham) bih kunand], u dād i judā-dēv u dād i Zartušt [har (dū) yak] u dir Bar-Ravandah ((*sic*), ism i žāšš) [minū i spend] (u) Din i veh i maždyaštān (?) [pah yakbāragi*].

(41.) Daεvat (mī-) kunam u tamām (mī-) kunam Kūh i Hūsdāštār i Ahormužd-dād i ēavāb* āsāni, u tamām ham kūh i ēavāb* āsāni [i pur-āsāni] i Ahormužd-dād,

(42.) u Kayāniān (*sic*) žvarah i Ahormužd-dād u ānič (-ham-(ān čih(?))) i hērbad (*sic*)*²⁾ žvarah i Ahormužd-dād [žvēškārī i aēurnān azaš*³⁾ ((?) *sic*) herbadī in kū pah farhang ō (bih) žvēš šāyad kardan; (až in lafz* yaεni 'farhang' bih vuzūh paivastah ast kih kalimah i 'hūs' injā bih maεni i εākil i žihn* u* εair(ah) bih istiεmāl yaftah ast)].

(43.) Daεvat (mī-) kunam u tamām (mī-) kunam Aršiš-vang* [i veh] u Farzānah i veh u rāh (?) i (veh u rāh i) ḵā'um i veh u nūr i fāyidah) i Ahormužd-dād.

(44.) Daεvat (mī-) kunam u tamām (mī-) kunam nikān u vehān Afrin u nik ham mard i ašō (i muḵaddas) u ānič (-ham-(ānčih(?))) i εālib [i tuvānā (tavanā); i dahm i Avar pah

*1) Notice here the divergence from the aḡū of the Pahl., this latter being confirmed by the svamin of Ner. The Persian translator hesitates below not rendering the second aḡū.

*2) So it seems with the Pahl. See however, Ner.'s aḡrhitam, though in his gloss he has alternatively ačaryaīs, but see the original.

*3) Pahl. afaš, not azaš.

Minišni*¹) Īzad (hamčūnīn nevištah va amma žaili bi-sabab mi-numāyad maḡni i muḡaḡḡak injā dar kitāb i Avesta i ḡadun nifrin-ḡū'i, yā laḡnat-kunī, Īzad hamčūnīn ast).

(45.) Daḡvat (mī-) kunam u tamām (mī-) kunam ōšān* (ānhā*) jāi u deh u dašt u makān u ābyūr u āb u žamīn u darižt u īn žamin u ān āsmān ham (u) bād ham i ašō (i muḡad-das) u sitārah(-ḡān*²) u māhtāb u āftāb u ānič(-ham(-čih(?))) i bišumār raušanī (anvār) i žūd-dādah [hōmand (*sīc*, ?, hast = yaḡni) [] in kū har kas* (yaḡni har kudām raušanī(?)) žūd ō (bih) žvēš (mī-) kunand, u tamāmič (-ham) ān i [] Spēnā (*sīc*) Minū pēdāyiš i ašō* (i muḡaddas) i šavāb bužurg [and].

(46.) Daḡvat (mī-) kunam u tamām (mī-) kunam sardar i bužurg kih ašō* (*sīc*) [] sardāri i Rūž u Hāngām u Māh u Gahambār u Sāl kih and šavāb bužurg palī Hāvan sardāri.

(47.) Daḡvat (mī-) kunam u tamām (mī-) kunam (ān) i ašō* Fravahar i ḡālib i bisyār zōrmānd* i pūryōdkēšan* Fravahar (u) naždikān Fravahar (yaḡni yazdān* i žānagi) [F.**] i zōti(ham)] ān i žvēš ruvān Fravahar (yaḡni F. i šažs i mažšūš kih dilvaḡt ḡāžir bāšad kih až ḡibal i ū (-aš) in namāz kardah mi-āyad).

(48.) Daḡvat (mī-) kunam u tamām (mī-) kunam hamah ān i šavāb sardāri.

(49.) Daḡvat (mī-) kunam u tamām (mī- kunam) tamām ān i veh-dādah (*sīc*) i(ya)žad* i minū ū kih ičh (-ham) i ḡēti kih and (bāšand) yažišnmand, niyāyišnmand až šavāb i buland [kū pah nikī ō ((?) 'bih') bāyad yaštan (min(?) žan(?) = až(?))*³ barāi i) išan myažd-niyāž ō ('bih') kardan.]

*1) Nēr. alone gives us the true sense here with his šapam ity art'ah . . . šāpašča manasā balīš'atarah.

*2) Sitarahha (*sīc*) is written; read sitaragān.

*3) Af- was again, as so often, misread as až-.

(50.) Hāvan (ai Havan) i ašō (i muḡaddas) i šavāb rad (yaḡni sardār u bužurg Gāh i Hāvan i ašō u az ašōi* rad u sardār),

(51.) Savang i ašō (i muḡaddas) i šavāb sardār [hamkār bā Gāh i Hāvan],

(52.) Rapiēvin i ašō (i muḡaddas) i šavāb bužurg,

(53.) Užērin i ašō (i muḡaddas) i šavāb bužurg,

(54.) Aivisrūērim i Aibigāi* (*sic*) i ašō* (*sic*) i šavāb bužurg,

(55.) Hūshahin i ašō* i šavāb bužurg,

(56.) (vaḡti) kih az man tū āzardah hasti (baši) [hast (? yaḡni) vaḡti kih tū-rā) har kas (kih) and (kih bāšad) āzardah ēstēd* (*sic* bāšad) [kūš in čiz* dastōbarihā guftah (ast; kū az Dastūr rasmān* bih hič vajh bih iḡtiyār i ḡūd magar dar aēnā* i avāmīr i rasmi faḡaḡ bih ṭaur i bi-jā āvardan i rusūm i yažišni),

(57.) u kih pah minisn u kih pah gōbišn u kih pah ku-nišn (yaḡni čih in čih ān),

(58.) u kih pah ḡvāhišn [pah nigarišn (ḡamdān, didah dānistah)] u kih pah bi-ḡvāhišn (bi-ḡašdān*) [pah fāyidah (čūnin sahv(ān) yaḡni vaḡti kih tū az har kas kih bāšad āzardah bāši)],

(59.) ān i tū (rā) pah ān bisyār sitūdām (*sic*) (mī-stāyam yā ḡvāham situd) u bih ((?)pāi dar pāi) ō ((?)bih jānib i) tū (ziyādah) daḡvat mī-kunām [kūt ḡvāhiš*) ((?) ḡvāniš (?)) u diḡar bār nīz (ḡvāhiš (? ḡvāniš) -yak bār yā diḡar bār niž-) bāž (mī-)kunām (vaḡti) kih az man tū pah ān bih ranjīdah hasti (bāši) kih pah yažišn u niyāyišn.

(60.) (Ai) Sardāri* i tamām i bužurg, i ašō (i muḡaddas) i šavāb bužurg* (*sic* sardārān (?)) ... bužurgān (?),

(61.) (vaḡti) kih šumā āzardah (hastēnd (? *sic* = Pahl. hō-mand (? *sic* -bāšid*), -āzardah-īd),

*) So, reading bašīd; the MS. has hōmand = hastēnd (*sic*).

(62.) kih pah minišn*, kih pah gōbišn* (?), u kih pah kunišn,

(63.) kih pah žvāhišn, kih pah bi-žvāhišn,

(64.) ān i šumā pah ān bisyār (žiyādah) sitūdam (yağni mī-stāyam) bih (? = pāt dar pāi) ō (? = bih sūi i) šumā (žiyādah) dağvat (mī*-) kunam (vaḡti) kih ān* i* šumā ran-jdah (-īd, -bāšīd) pah yažišn u niyāyišn [].

(65.) Bih-gūyam (yağni mī- žvānam) maždayašni (-ti ham-čūnin) i Zartušt [kū andar badtarān (ū-rā mī-)gūyam (maždayašni(-ti?))-rā] i judā-dev, [kuš dēv avā* yağni-bā (ū) nist] i Hōrmužd* inšāf [kū inšāf (aš) ān i Hōrmužd].

(66.) Hāvan i ašō* (i muḡaddas)* i šavāb buzburg pah yažišn u niyāyišn u sitūdani u žiyādah mašhūrī [yağni žāhir u mašhūr (ū-rā mī-kunam)],

(67.) Savang-nām u Višič (Višam) (-i Viš-nām minū-) i ašō* (i muḡaddas) i šavāb buzburg pah yažišn u niyāyišn u sitūdani žyādah mašhūrī (u žāhir mī*- kunam),

(68.) Sardār i rūž u (h)angām u māl u gahambār u sāl pah yažišn u niyāyišn u sitūdani u žiyādah mašhūr (išān-rā mī-žvānam u žāhir mī-kunam).

The Avesta Text Transliterated.

The Avesta Text translit. (1) Nivaçdayāmi* (so, NB, -'yēmi'(?))¹ hañkārayāmi* daēušō ahurahya*² mazdā raēvato hva-renānuhatō (= -ñhvato)³ mažištahyača², vahištahyača* sraēšta-hyača*, (Sp. 2) ȳraož^cdištahyača* ȳraēvištahyača* hukereptema-hyača a(r)šāt⁴ apanō.temahyača*, (Sp. 3) huḍāmanō* vouru-rafnāhō, (Sp. 4) yo nō daḍa yō tatašā yō tuēruvə⁵ yō mainyuš spentōtemō. (W. 2, Sp. 5) Nivaçdayāmi* hañkāra-yāmi* vañhave manānhē a(r)šāi⁴ vahištāi ȳsaērāi vairyāi speñ-

¹ I have long since endeavoured to show that the so-called 'ē' forms in -yēmi -yēimi, etc., are merely debris. The sign which now for the most part means a + i = 'ē', 'ē', originally meant y + a (a); the resulting superfluous 'y' was left to distinguish between a following apparent 'ē', 'ē', as being itself = 'ya', 'yā', and a possible 'š' from a closely similar sign; see A.J.P. Vol. XXIV, Nr. 3, 1903.

Beginners are notified that this text is reconstructional throughout upon the basis of the polyphonous character of some of the letter-signs, a peculiarity which was first announced by me in S.B.E. XXXI, 1887.

² So all the so-called genitives in '-ahē' are utter mistakes, the sign more usual for 'ē', 'ē' here originally = '-ya', '-yā': I write '-ahya' everywhere; the 'ē' sound is totally absent. See ZDMG. 1895, III^d Heft; 1898, III; 1901, II.

³ -ñuhatō (?) shows a misplacement of signs -ñhuatō = ñhvato; cp. -añuha for -añhua = -añhva, etc.; cp. indian -āsva.

⁴ The sign for the formerly accepted š was originally that constructed of the two signs for 'r' and 'š'. (See the two Pahlavi signs for 'h' and 'v' united in one form, and sometimes through oversight reproduced as Av. hv with the v elevated; it is quite simply pahlavi 'h' or 'ȳ' plus a strong Pahlavi 'v', two full letters mechanically joined together in a compositum.) This former sign for š is of course correctly used merely for 'š' where this reproduced š is rationally justified, but, in words which show a rational rš, it should be recognized in its original application: see the many Avesta forms which, like a(r)štāt, begin with an unmistakeable arš-. There is properly no 'aša' = rta; the word is a(r)ša; see AJP. Vol XXIV, No. 3.

⁵ The sign for 'u' is often a miswritten 'y', as the two signs are very similar in MSS.; tuēruvə does not exist.

tayāi ār(a)maiteç (? = -taye)¹ haurvaṭbya ameretaṭbya (Sp. 6),
gēuš tašne gēuš uruṇe āēre ahurahya* maždā y(a)ētustemai*
ame(r)šanām speñtanām.

(W.3, Sp.7) Nivaēdayāmi* hañkārayāmi* asnyaçibyō a(r)šahya
ratubyō hāvanēç, (= -aye)² a(r)šaone a(r)šahya* raēve; (Sp. 8)
nivaēdayāmi hañkārayāmi savañheç (= -aye)² visyāiça a(r)šaone
a(r)šahya* raēve; — (Sp. 9) nivaēdayāmi hañkārayāmi miērahya*
vaouru-gaoyaoitois* hažānro-gaosaḥya* baçvare-çašmanō aoz-
tō.nāmanō yažatahya* rāmanō hvāstrahya*; — (W.4, Sp.10) ni-
vaēdayāmi hañkārayāmi rapiēvināi a(r)šaone a(r)šahya raēve; —
(Sp. 11) nivaēdayāmi hañkārayāmi frādaṭ-fsavaç* zañtumāiça
a(r)šaone a(r)šahya* raēve; (Sp. 12) nivaēdayāmi hañkārayāmi
a(r)šahya vahištahya* āētasça ahurahya* maždā; — (W.5, Sp.13)
nivaēdayāmi hañkārayāmi užayēirināi a(r)šaone a(r)šahya*
raēve; — (Sp. 14) nivaēdayāmi hañkārayāmi frādaṭ-virāi dahyu-
māiça³ a(r)šaone a(r)šahya* raēve; — (Sp. 15) nivaēdayāmi
hañkārayāmi berežatō ahurahya* nafeðrō apām apasça maždaðā-
tayā; — (W. 6, Sp. 16) nivaēdayāmi hañkārayāmi aivisrūērimāi
aibigayāi a(r)šaone* a(r)šahya raēve; — (Sp. 17) nivaēdayāmi
hañkārayāmi frādaṭ-vispām-hujyāitēç (? = -taye)* zaraēuštro.te-
māiça a(r)šaone* a(r)šahya* raēve. (Sp. 18) nivaēdayāmi hañ-
kārayāmi a(r)šāunām frava(r)šinām* ženānāñiça virō-vāēvanām
yāiryayāšça hušitōis, (Sp. 19) amahyaça* butāštahya* hurao-
ḍahya* verečraṇnahyaça* ahuraḍatahya* vanaiñtyāšça uparatātō;
— (W. 7, Sp. 20) nivaēdayāmi hañkārayāmi ušahināi a(r)šaone

¹ The signs formerly deciphered as -teç are in a state of débris, and, when appearing for the dative termination, they are senseless; they are invariably to be deciphered -taye; see -tayaçēça. The sign read ç here = 'ye'.

² The term -eç is here everywhere written simply for the convenience of the reader; it is utterly uncritical as its force has no existence; see note '1' above.

³ The long ā in dahy- (?) here also cries back to the earlier Avesta-Pahlavi alphabet and the transition period; the sign for long ā in the Avesta-Pahlavi was the same as that for short 'a' in the restored Avesta Alphabet; from this also the irrational long 'a' at times in the Avesta, as here. A (Ox. C¹, J²), B (D, Pt⁴) have dahy-.

a(r)šahya*¹ raēve; — (Sp. 21) nivaēdayāmi* hañkārāyāmi* berejyāi
 nmānyāiça a(r)šaone a(r)šahya* raēve; — (Sp. 22) nivaēdayāmi
 hañkārāyāmi sraošahya* a(r)šyahya* a(r)šivato* vereērajano*
 frādaṭ-gaēçahya, (Sp. 23) rašnaoš* ražistahya* a(r)štatasça
 frādaṭ-gaēçayā varedaṭ-gaēçayā. (W. 8, Sp. 24) Nivaēdayāmi
 hañkārāyāmi māhyaçibyō a(r)šahya* ratubyō aṇtare-mānhāi
 a(r)šaone a(r)šahya* raēve; (Sp. 25) nivaēdayāmi hañkārāyāmi
 pereno-mānhāi višaptaçaiça a(r)šaone a(r)šahya* raēve. (W. 9,
 Sp. 26) Nivaēdayāmi hañkārāyāmi yāiryāçibyō a(r)šahya* ra-
 tubyō maiḍyōižaremayāi² a(r)šaone a(r)šahya* raēve; (Sp. 27)
 nivaēdayāmi hañkārāyāmi maiḍyōišemāi a(r)šaone a(r)šahya*
 raēve; (Sp. 28) nivaēdayāmi hañkārāyāmi paitiš.hahyāi* a(r)-
 šaone a(r)šahya* raēve; (Sp. 29) nivaēdayāmi hañkārāyāmi
 ayāçrimāi fraourvaçštrimāi varšni-harštāiça a(r)šaone a(r)šahya
 raēve; (Sp. 30) nivaēdayāmi hañkārāyāmi maiḍyāiryāi a(r)-
 šaone a(r)šahya* raēve; (Sp. 31) nivaēdayāmi hañkārāyāmi
 hamaspaçmaēdayāi a(r)šaone a(r)šahya* raēve; (Sp. 32) ni-
 vaēdayāmi hañkārāyāmi sareḍaçibyō a(r)šahya* ratubyō. (W. 10,
 Sp. 33). Nivaēdayāmi hañkārāyāmi višpaçibyō açibyō ratubyō
 yōi heñti a(r)šahya* ratavō çrayasça çrisāsça naždišta pairi-
 š.hāvanayō* yōi heñti a(r)šahya* yaṭ vahištahya maždō.frasāsta
 žaraēuštrō.fraoçta.* (W. 11, Sp. 34) Nivaēdayāmi hañkārāyāmi
 ahuraçibya miçraçibya berezañbya aiçyajanhaçibya* a(r)šavanaçi-
 bya stārāmça* speñtō.mainyavanām* dāmanām, (Sp. 35) tištrya-
 hyaça* stārō raēvatō hvarenañbatō (? = -ñhvato)³ mānhahyaca*

¹ See above, note 2 on Sp. 1, and note 4 on Sp. 2; so elsewhere.

² The explanation of these readings -yōi which seem so uncritical at first glance; cp. the indian forms in '-dya-' is, as usual, to be sought and found in the fact that the Avesta writing requires decipherment very often, as does the Pahlavi continuously, this ōi, elsewhere as in -ōi of γšāroī, probably represents a curiously elongated 'a' + 'i' as = e, or ē; but a sign of the same shape elsewhere = ya (ya); and ya is precisely here in place, so that -ōi- (?) displaces -ya here, and represents an overwriting; the words are maiḍy(y)a-.

³ See note 3 on Sp. 1. = hvarenañh + vato.

gaočīrahya hvareča žšaētahya* aurvaṭ-aspaḥya doičrahya ahuraḥya* maždā, mičrahya dahyunām daiñh(-hy-)upatōiš*; (Sp. 36) nivaēdayāmi hañkārayāmi ahuraḥya* maždā raēvatō hvarena-ñ(u)h|v]atō.*¹ (Sp. 37) Nivaēdayāmi hañkāryāmi a(r)šāunām frava(r)šinām.*² (W. 12, Sp. 38) Nivaēdayāmi hañkārayāmi tava āero ahuraḥya* mazdā puēra maṭ vispaēibyō ātereibyō*. (Sp. 39) Nivaēdayāmi hañkārayāmi aivyō vañhuiḃyō³ vispanāmča apām maždađātanām vispanāmča urvaranām maždađātanām. (W. 13, Sp. 40) Nivaēdayāmi hañkārayāmi māērahya* speñtahya* a(r)-šāonō verežyañhahya*⁴ dātahya vidaēvahya* dātahya* žaraēuš-trōiš dareṇayā upayanayā daēnayā vañhuyā māždayasnōiš. (W. 14, Sp. 41) Nivaēdayāmi hañkārayāmi garōiš ušidarenahya* maždađātahya* a(r)ša-hvāērahya* vispaēšāmča gairinām a(r)ša-hvāēranām p(a)ouru-hvāēranām* maždađātanām, (Sp. 42) kāvayahyača* hvarenañhō maždađātahya* ahvaretahyača hvarenañho maždađātahya. (Sp. 43) Nivaēdayāmi hañkārayāmi a(r)šōiš vañhuyā čistōiš vañhuyā ereče vañhuyā rasāstāto*⁵ vañhuyā hvarenañhō savañhō maždađātahya;—(W. 15, Sp. 44) nivaēdayāmi hañkārayāmi dahmayā vañhuyā āfri(1)toiš dahmahyača* narš a(r)-šāonō uṇrahyača* tazmahya* dāmōiš upamanahya* yažatahya*. (W. 16, Sp. 45) Nivaēdayāmi hañkārayāmi āñhām asañhāmča šoiēranāmča gaoyoitināmča* maēēananāmča, avō.hvarena-nāmča apāmča zemāmča urvaranāmča aiñh(y)āšča zemō avaiñh(y)āča* asnō*⁶ vātahyača* a(r)šāonō stārām* māñhō hūro anaṇranām raočanām žvađātanām vispanāmča speñtahya* mainyēuš dāmanām a(r)šāonām a(r)šāonināmča a(r)šahya*

*¹ -añuha- = -añhva-. *² 'frava(r)š-' goes back upon '-vart'. *³ Restored from vañhuiḃyō.

*⁴ So, with A, B, E, etc., or verežyañhahya(?) restored from verežyañuha (sic).

*⁵ So A, (DJ, J², Ox. C¹), B, D, and E: -tāsō was a slip.

*⁶ So, better perhaps with B (D, Pt. 4); the forms in ašn- are so to be understood; the š of ašnō (sic A) is caused by the following nasal (?); for the sense of 'heaven' cp. Gāgas, Y. XXX, 4, pp. 30, 439; S. B. E. XXXI, p. 30.

raēvām. (W. 17, Sp. 46) Nivaēdayāmi hañkārāyāmi račvo
 berežatō yō a(r)šahya* raēwām ayanāmča asnyanāmča mā-
 hyanāmča yāryanāmča saređanāmča yoi heñti a(r)šahya* ratavo.
 hāvanois račvō. (W. 18, Sp. 47) Nivaēdayāmi hañkārāyāmi
 a(r)šāunām frava(r)šinām uγranām aivičūranām paoiryō.ṭkaē-
 šanām (pūrvya-)¹ frava(r)šinām nabānazdištanām frava(r)šinām
 h(a)vahya* uruno frava(r)šeč (= -šaye). (W. 19, Sp. 48) Ni-
 vaēdayāmi hañkārāyāmi vispačibyo² a(r)šahya* ratubyō. (Sp. 49)
 Nivaēdayāmi hañkārāyāmi vispačibyo vanhuđabyo yazatačibyo
 mainyaoibyasčā* gačēyačibyasčā* yoi heñti yasnyāča vahmyāča
 a(r)šāṭ hača yaṭ vahistāṭ; — (W. 20, Sp. 50) Hāvanē a(r)šāum³
 (? = a(r)šavan) a(r)šahya* ratvo, (Sp. 51) savanhē* a(r)šāum
 (? a(r)šavan) a(r)šahya* ratvō, (Sp. 52) rapičvina a(r)šāum
 (a(r)šavan) a(r)šahya* ratvō, (Sp. 53) užayēirina a(r)šāum
 (? a(r)šavan) a(r)šahya* ratvo, (Sp. 54) aivisrūērima aibigaya
 a(r)šāum (a(r)šavan) a(r)šahya* ratvō, (Sp. 55) ušahina a(r)-
 šāum (a(r)šavan) a(r)šahya* ratvō, (W. 21, Sp. 56) yaži⁴

¹ Paoiryō is one of the most obvious of the monsters, a very jumble of confusions, caused by misreading the Avesta-Pahlavi signs of the transition period. The 'a' is débris of an original a + u used to show the phonetical force of 'o' as = a + u, while o, in its turn, is a blunder in reading the Pahl.-Av. sign for 'ū' which is the same as that for 'o'; the 'r' is correct, but the y is either débris for a 'v', as often, see mruyē = mruvē etc., while the final 'o' is the chaotic repetition of the 'v', or else the 'y' has become displaced, the 'ō' being a misreading of the same Pahlavi sign. Cf. 'pūrvā(-čittaye)'; or 'pūrvā(-stutis').

² The 'i' of -ačibyo is epenthetic. (hvaya-^{*} = svā-).

³ Ašāum (?) is again a fine example of débris, showing the influence of the Pahlavi element in the Avesta-Pahlavi alphabet of the transition period. The long ā has at once something to do with the non-expression of the last 'a'; the u is of course a misreading of the Avesta-Pahlavi sign for 'v', which has its inherent vowel, as usual in Pahlavi; the 'm' is the relic of a sign of nasalisation, here 'n'. The word is a(r)šavan. The accent should be on ā(r)š-.

⁴ Yaži should be read, as the sign for č is identical (?) with one representing 'ya'. We have really (y)yaži = yaži, the 'y' is, as so often in similar cases, superfluous débris; see the apparent -yēmi, etc. where no 'ē' sound is anywhere present, -(y)yāmi representing the sounds. Does yaži indicate an original yād'i for yádi?, the Av. 'ž' reproducing the aspirate of the Indian 'd', Av. 'ž' = Indian 'h'.

(so, yeži(?)) êvā didvaēša yaži manan̄ha, (Sp. 57) yaži va-
 čan̄ha yaži šyaoēna, (Sp. 58) yaži zaoša yaži azaoša (Sp. 59)
 ā tē aiñh(y)a^{*1} frača stuve^{*} ni tē vaēdayāmi yaži tē aiñh(y)a¹ avā
 urūraođa yaṭ yasnahyačā^{*} vahmahyačā^{*}. (W. 22, Sp. 60) Ra-
 tavō vispe mažišta a(r)šāum (? *siz* a(r)šavānō) a(r)šahya^{*} ratavō,
 (Sp. 61) yaži^{*} vō didvaēša, (Sp. 62) yaži^{*} manan̄ha, yaži va-
 čan̄ha yaži^{*} šyaoēna, (Sp. 63) yaži zaoša yaži^{*} azaoša, (Sp. 64)
 ā vō aiñh(y)a^{*} frača stuve^{*} ni vō vaēdayāmi^{*} yaži^{*} vō aiñh(y)a avā
 urūraođa yaṭ yasnahyačā^{*} vahmahyačā^{*}. (W. 23, Sp. 65) Fra-
 varāne maždayasnō žaraēuštriš vīdaēvō ahura-ṭkaēšo (Sp. 66)
 hāvanē (ṛ = -naye)^{*} a(r)šaone^{*} a(r)šahya^{*} raēve yasnāiča
 vahmāiča žšnaoēraiča frasastayaēča (Sp. 67) sāvaiñhē (= -haye)
 vīsyāiča (Sp. 68) a(r)šaone^{*} a(r)šahya^{*} raēve yasnāiča vahmāiča
 žšnaoēraiča frasastayaēča raēvām ayanan̄mča asnyan̄mča^{*}
 māhyan̄mča yāiryan̄mča saređan̄mča yasnāiča vahmāiča
 žšnaoēraiča frasastayaēča.

¹ So, ain'hē is again irrational; either the sign rendered as n' contains an anticipated 'y', or the sign for 'ē' (ē) is here again the sign for 'ya', or, both: that is to say, the sign for 'y' is, as so often, twice present, the result of malformation in the transition period.

[Supplementary notes here added to adjust the space occupied, more conveniently.

B (D, Pt.⁴) has huḍā-, in 1 (3), but where is the Vedic sudāsman?

The i of āramaitaye in (B, not A) 2 (5) is epenthetic. The 'a' of -yaēt- (A) in 2 (6) is again a relic of assisted pronunciation;—y(ai)ē-, or yai(ē)-, first stood; a + i = ē. This 'a' was again, as often, still left further in the writing to explain the difference between the two signs for ē and š, which were earlier identical, that for ē having been later purposely lengthened a little to distinguish it from the same sign when at times it was meant for š. Yē.t- stands in B (D, Pt.⁴) which inserts a point, as others, to arrest attention (?). The reading yē.t- is important.

B (D, Pt.⁴)'s 'a' in vaouru- in 3 (9) is valuable as a relic of 'var'. If the epenthesis is allowed to stand, the 'a' should be absorbed in the 'ou', the first 'u' being again epenthetic, 'voru-' was present, or indeed 'varu-'. While the Pahl., Pers. and Nēr.'s Sansk. refer this vaouru-, or vouru-, in 3 (9) to indian 'urú' as in uruvyāč-, they properly refer vouru- in 1 (3) to var in its sense 'to choose'; but we must not forget that urú may be also referable to var in the sense of 'wide enclosure'. The o of gao- in 3 (9) A may well have resulted from a misunderstood original Avesta-Pahlavi sign for 'v'; but cp. vedic gó-, while the long o of B (D, Pt.⁴) in -yō- might represent an original ū of gavyūti. Then

the 'a' of -yao- (but A-yōi-) might anticipate the 'a' element in -eš = -oiš, for this -ōi here = -ai = 'e' as in the loc. *χšaθrōi*. B (D, Pt.⁴), E have the sign which I render as *h* before *y*, very often in *hv-*, in this 3 (9) as elsewhere throughout. B (D, Pt.⁴) blunders (?) in 4 (11), with some others, having *fšv-*; it has *fšvaē*; A *fšvē*.

The *dēbris* and irregularities of such Mss. as A (DJ., Oxford C¹, J²) and B (D, Pt.⁴) should all be carefully reported as evidence of the occasional carelessness or ignorance of the copyists; for this bears ultimately upon the general authority of all the Mss. *Ašayēhē* (so, of B; A *ašyēhē*) in 7 (22) is excessively irrational, as are *-yēhē* everywhere as signs for the gen. The signs rendered *ē* have here again the full value of *-ya-*; *a(r)šy(y)ahya* is present, with the frequent over-writing resulting from the more extended signs in use at the transitional period. A, B (D, Pt.⁴) in 1.7 (22) have *verēhrajano*; so here, the 'j' instead of 'γ' on account of the following vowel; see *verēhrajnahya-*; cp. *vātrahan-* and *vātrag'né*.

Rašnaoš in 7 (23) again shows the relic of the old *a + u* used to express the *o*; *rašnauš* was once written, *-auš* like the *-euš* = *-auš* in *vañhēuš* = *vāsoš*; and when the sign for 'o' became later more familiar, *rašn(au)oš* appeared. *Rašnoš*, or *rašn(a)oš*, should be now written, with the 'a' bracketed; the 'a' of *a + u* = *o* lingered as *dēbris* without its mate letter 'u'. (Recall the *-oi-* in the gen. term. *-ōiš*, which, as in *gaoyaoitōiš*, like the *-ōi* in *χšaθrōi*, represents *-ai* (-*ē*) in an original *-ēš* = *vedic-gen. -es*; cp. *agnēs*, etc.; and this affords another support to my view that our sign for *ē* was originally a compositum slightly lengthened, of *a + i* = *ē*, as well as, so often, a compositum of *y + a* = *ya* (*yā*); see the Pahlavi alphabet.) B. has *rašnōiš*, with others.

A, B (D, Pt.⁴) in 10 (33), with others often, insert a point after a peculiar formation *pairiš.hāvanayō*; possibly to call attention to the circumstance, the survival of the original sibilant. The 'i' of *aīhya-* in 11 (34), is falsely epenthetic in view of the following 'y'. If this 'i' be allowed to stand, the *aēhyaē* - of B (A *aēhyē*) (= *-y(y)a-*) is rational. Why *stārām-* (A) here in 11 (34), if *strām* is necessary at 16 (45)? The shorter *vedic* forms should not disturb us; we might term this heteroklisie from the *Vedic*. The extremely obtrusive union vowel 'o' in *speñtō-* in 11 (34), and elsewhere throughout the later Avesta, arose from the then no longer organic Avesta-Pahlavi sign formerly rendered *ō*, now rendered 'o' by me; the true vowel is an 'a' inherent on the 't'; we have *speñtā-* = *švāntā-*.

The *maoñh-* of B (D, Pt.⁴) in 11 (36) in place of *māñh-* should be noticed, as it is significant of the original sound; see the usual *ā* in B (D, Pt.⁴) elsewhere, with the others.

No epenthetic 'i' appears in *dañh(y)u-* in B (D, Pt.⁴) at 11 (35), but A (DJ. J.² Oxford C¹) has *daiñhu-* (*sic*). It is an interesting and important question as to how far these constant occurrences of true or false epenthesis were original; it is better to report them always. Why *dañyunām*, with *daiñhu.p-*? Could it have been caused by anticipation of the 'i' in *-ōiš* (?); hardly; see the expected 'y'.

Hv- in 11 (35) again, and elsewhere, as often, is written as *hv-* in B (D, Pt.⁴).

Ātereibyō appears at 12 (38) in B (not A). B (D, Pt.⁴) joins the other Mss., in the more rational *verēžyañha-* (*-ah + a*) at 12 (40); notice the *Vedic* *vāyasā*(?), *priya-sā*(?), *svā-yasā*(?), but the Pahl., Pers., and Nér.'s, Sanskrit offer a compositum *vereyzanuha* = *-añhva-*, *verēžya + ahu* equalling perhaps 'the community lord', so suggested for lack of better; cp. *až'ahva*; proper name of Demon,

'torturing the life'(?); cp. also indian gatāsum, or vetasum. The Vedic analogs cited above are also somewhat weak on the other side. The Pahl., Pers., and Sansk. translators, however, fail with verež-, seeing a form of 'var'. What sign of the transition period misled them?, or misleads us.

The paouru-hv- of B (D, Pt.⁴) at 14 (41) shows what seems to be a curious and uncalled-for increment, in a word equalling puru; cp. puru-vāsu, etc.; we may have here really an abortively assisted pronunciation from the transition-period. But whence the 'a' in -ao? it seems to have been called forth by a supposed inherent 'a' lingering in an earlier sign for the u after 'r'; for this 'u' was doubtless once expressed by a sign which also rendered 'v'; pūrva was perhaps erroneously felt; otherwise whence the vřdd'i. As it is, we have simply p(a)uru-hv- before us; cp. puru-ščandrá. The 'a' of this paouru- is therefore falsely epenthetic. In a sense it seems to anticipate an 'a' which does not exist; and even in case of an actually existing but inherent 'ā', in a '-vā', it would be superfluous, for an 'a' might be included in the 'ou'; see elsewhere. A has pouru-.

Kāvayehē in 14 (42) is, of course, again nonsense. The signs supposed to be here used for ē again, as so often, equal ya twice; we have kāvay(y)ahya as analogously elsewhere; kāvayahya is to be written; the 'ē' sound is totally absent, except in so far as it is remotely involved in a+y. B has (apparent) kāvayaēhē.

In 15 (44) we have perhaps the most important of all the composita which have survived to us, namely that sign for h+m in dahm- twice. This sign pervades the most important Mss., so at least alternatively, occurring in A (DJ, J², Oxford C¹, so here), B (D, Pt.⁴, not here), J³, J*, S', etc. See it in B, Y. II almost throughout.

In 16 (45) no epenthetic 'i' appears in an aiāh(y)āsčā in A or B, nor in avaiūhyačā in B (D, Pt.⁴); A is here destroyed. Asuō seems better with B (D, Pt.⁴) in 16 (45). Why strām (A) here?, with stārāmčā in 11 (34)? Does the -čā necessitate the ā (?) of stārāmčā (B), 11 (34). If the ā looks too long in view of stf'bis etc., then better explain as a survival of our old lost Pahlavi value of long ā for short Av. a. The lengthened terminal should rather shorten the preceding vowel. The 'i' of gaēiōy- in B (D, Pt.⁴) 19 (49) is, as usual, epenthetic here anticipating the 'y'. The ā of hāv- in B (D, Pt.⁴) at 20 (50), might again be a survival of a misunderstood short Avesta-Pahlavi 'a' (which was the same sign as that for Avesta long ā), but if Hāvan- is retained elsewhere, why abandon the long 'a' here in this accented voc.? See at least the indian -sāvin. The syaoōna of B (D, Pt.⁴) is rational in 21 (57); -hana in A. B has aňh- twice in 21 (59) with the others, without the epenthetic 'i'; it is better to record this perhaps essentially interesting point in usage. The irrational plural ratavō of A, B (D, Pt.⁴) in 20 (50-55) was induced by the many repetitions of the form of ratu as also borrowed from 17 (46) and 22 (60), or else a supposed inherent vowel was felt. The irrational urūraota of 21 (59) and B 22 (64) has been justly recorded; such irrational variants are often essential to us in forming our estimates of the mechanical execution of all Mss. Ašāum (a(r)šavan) in 22 (60) is on the other hand, a blunder, from the singulars in 20 (50-55). The absent epenthetic 'i' from B (D, Pt.⁴) 's aňhē (-ya) twice in 22 (64) (A only once) should be recorded, as should the defective vaēdyēmi of B (D, Pt.⁴); but vaēdayā- in A. So B (D, Pt.⁴) has asnayanāmčā in 23 (68); asanyanām = abaniā- (-yā-) might be better, but it was hardly intended.]

The Avesta Text Translated into English.

For the Avesta Text Translated see the Sacred Books of the East, Vol. XXXI, pp. 192—203; also the preface here. With very few alterations this rhythmical translation of 1887 may still stand, for all the terms are, as throughout that work, rendered with critical freedom upon verbatims which are practically universally accepted, or carefully considered.

Where I would revise would be, for the most part, at the places where, in my strong protest against the unmodified acceptance of 'tradition', I had declined to follow its indications for that S.B.E. XXXI. I append here a short portion of what would be the beginning of a second edition, my chief emendation being in the modifications of the rendering "I announce". Read throughout 'inviting—I announce';—'invitation', hardly 'annunciation', being here the leading idea.

Yasna I

Invocations and Celebrations. .

(1) (With announcement) I invite¹ (Ahura to this Yasna²) of the Creator³, and I will now complete (this sacrifice) 'of', (that is to say 'to and for' Him), Ahura Mazda, the radiant⁴ and the glorious, the greatest and the best, the most beautiful, (Sp. 2) the most severe*, the most endowed with keen intelligence, the (One of all the) best in

¹ So I now more closely approach the Pahl., Pers. and Nēr.

² I think also that Ahura was the one 'invited', and this in spite of the genitives. Originally an accusative, whether additional or not, must have existed here, and in the other places where genitives and datives appear.

³ The genitives continue awkward throughout, as do the occasional datives.

⁴ See note to the translation of the Pahl. from J.R.A.S. as regards the possibility that a Star, called 'Ahura Mazda', was the original motive of these expressions; see also those notes to the English translation of the Pahl. throughout.

body*¹, and the One the most attaining (His-aims) from, or 'through' A(r)ša (Aša ? as His Holy Law)², (Sp. 3) the One of mind beneficent, the gladdener of desire,—³

In W. 2, (Sp. 5) read 2 'Vohu Manah (the Good Mind), and 2 A(r)ša Vahišta (the Holy Law, the Best), and to Nšaēra, the Sovereign Power, . . . and to Aramaiti (the Holy Zeal personified) . . . and to the two Haurvatāt and Ameretatāt, the . . .' Also so throughout; insert Arša (Aša(?)), Vohu-Manah, Nšaēra, etc. before the words 'Holy Law', or 'Order', 'His Good Mind', etc.

In 7(22) I would supplement 'Sraosha (Obedience)' with 'Sraosha, (God's Ear, and man's)'. In 8(25) I would recall 'the Full Moon which scatters night', substituting, 'and so to the Seventh (intercalary day)'. At 13, the credit should be to Burnouf, not to Haug. At 14 I no longer prefer 'activity' for rasāstāt; read 'continuous liberality'. At 20 I now prefer Savanghi.

Deprecating the totally inadequate use of Aša, Vohu-manah, etc. in such a work as S.B.E., XXXI without translation*, I endeavoured in 1887 to express the various shades of meaning, as if Aša, for instance, when rendered as 'Righteous Order', Divine 'Righteousness', etc. could yet mean at one moment the abstract idea of Truth, at the next of 'the Law', at the next of the 'Congregation';—but I fear that this was impracticable; see indeed my explanatory insertions.

¹ The 'Heavens' were His 'garment' in Y. 30.

² My former 'Holy Order' I now find to be too Vedic; the 'Holy Law' is the best for the Avesta Arša (aša?) = řtá. So also others for Ved. řtá.

³ So again I now accede to the Pahl., Pers., and Nér. The 'ou' in vouru is the result of epenthesis, to 'var'. We have here really va- (+ u) + ru (in varu); 'ou' here = 'a + u'; elsewhere 'ō' corresponds to this 'a' + epenthetic 'u'; So vohu is va-, in vahu + 'u' (epenthetic = o) + hu; so mošu = ma- (in mašu = Indian makšú) + epenthetic 'u' + 'su'; moγu is ma- (in maγu) + epenthetic 'u' + 'γu'. Wherever an interior 'o' or 'ou' precedes a final 'u', we may at once suspect the presence and effect of epenthesis, original or factitious; see above.

YASNA I

IN ITS

SANSKRIT

EQUIVALENTS, IN SEQUENCE TO THOSE OF

YASNA XXVIII

PUBLISHED IN THE FESTGRUSS OF THE LATE

PROFESSOR R. VON ROTH, 1893, AS ALSO TO THOSE OF

YASNA XLIV

IN THE 'ACTES' OF THE ELEVENTH CONGRESS OF ORIENTALISTS

HELD IN PARIS IN 1897.

BY

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PHILO, THE ACHAEMENIDS, AND ISRAEL, ETC.

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Appendix.

The closer Sanskrit¹ equivalents of Yasna I in sequence to those of Yasna XXVIII in the Festgruss of the late Professor R. von Roth, 1894, and to those of Yasna XLIV in the 'Actes' of the Eleventh Congress of Orientalists held at Paris in 1897¹. With regard to the great utility of such translations of Avesta into Sanskrit it is necessary to cite the important remarks made by the distinguished Professor Oldenberg of Kiel. In his Vedic Religion, page 27, he states:² "that the language of the older Vedic Hymns approaches "that of many parts of the Avesta nearer than it does that "of the Mahābhārata . . . that the difference in the course "of sounds (Lautwandel) (between Veda and Avesta) is not "greater than that between the more separated dialects of "Greece, or between that of the Old-High-German and that of "the Old-Low-German. . . . The Vedic diction—he continues—"has an important series of characteristic favourite expressions

¹ Yasna XXIX is also similarly prepared for the press, as are, in fact, the remaining Gāthic Pieces, approximately.

² The distinguished Author here cites Bartholomae's very able translation into Sanskrit of four lines from Yasna 10, 8; see his Handbuch, Preface, page V. He also does me the honour to cite my somewhat more extended Sanskrit version of the entire Yasna XXVIII, in the Festgruss of Roth, p. 193 flg. But it may well be that the thirteen words of Yasna 10, 8 really express the 'Soul of Vedic poetry' (die Seele vedischer Dichtkunst) more fully than do the two hundred and ten* words in my Sanskrit Yasna XXVIII. I should add that I received the personal thanks of the eminent Vedist, Professor v. Roth, for this article in his Festgruss. Judging from the above, I should be pleased to acknowledge the claim sometimes made 'viz, that Avesta* is the fifth (?) Book of the Veda'.

“which are common to it with the Avesta, but not common
“to it with the later Indian.”

“The near relation of the metrical forms (in Veda and
“Avesta), and especially that of the poetical character (in each)
“comes also into consideration. When one has remarked
“that entire Avesta strophes, simply upon the basis of a com-
“parative sound-system, can be translated into the Vedic, this
“opinion should be further extended, for such a translation
“would often not only result in correct Vedic words and
“sentences, but in verses (or strophes) out of which the soul
“of Vedic poetry seems to speak.”

Yasna I.¹ (Imān yajñān dātūr²) nivedāyāmi saṅskārayāmi
(yajñām) dad'ūṣaḥ (-ó's-) Ásurasya *Mahād'āḥ (Sumed'āsaḥ (-o vā),
revātaḥ³, svārvataḥ (-o), máhiṣṭ'asya⁴, vāsiṣṭ'asya, śrēṣṭ'asya⁵ ěa,
(1(2)) *krod'iṣṭ'asya⁶ (-é'ti(?)); [kíla *krod'ítamasya saṅskṛta-

¹ The accents have been here added, at times rather redundantly, in order to recall to the reader a possible Avesta accent upon every word; irregularities of combination and sandhi have been also occasionally permitted for a similar reason.

² As a name for the universal Creator see RV., X, 190, 3: Sūryācāndramāsau dātā yat'a'purvām akalpayat, divaṁ ěa pṛ'ivīm cāntārikṣam ā'to svāḥ.

³ Of Indra; cp. RV., VIII, 2, 11 . . . Indre 'mām sómaṁ śrīṇīhi revāntaṁ hi tva śṛṇómi. 'Rich', in the ordinary sense of the word could not so well apply to a prominent God like Indra. The Avesta sense of 'spiritual wealth', or 'splendour'; see the Pahl. and Pers., is indicated also for the Indian; see the following svārvataḥ here.

⁴ So accented after máhiṣṭ'a, and almost all such formations.

⁵ Notice that the exceptional śrēṣṭ'a to śrī is also Avestic; see sr(a)ṣṭahya ěa here; the Vedic form is used of Savitār, etc.

⁶ Krod'in-is not accented; yet see kród'a; and, as to the primary suffix, we have d'armiṣṭ'a- from d'árman, bráhmīṣṭ'a- from bráhman, and drád'iṣṭ'(t')a- from dṛd'á. One would be inclined to accept a krod'iṣṭ'a with primary suffix here, with the Avesta form; yet see the many regular occurrences of -itama- and -intama- and -ántama-. As to the Avesta cast of meaning in this *krod'in, so accenting with most of the -in suffixes, it cannot but have a wholesome effect upon our general estimates, when we see the word put in context in a Sanskrit sentence, though krúd'yati is not so clearly used of 'helpful anger' for the worshippers, in the Rg Veda, and perhaps my gloss above is some-

vedár'tā'nugūṇatvéna(-āi'v-) evām; kīla sárveb'yah(-yo) duškřd-
b'yah svadárma-pratikurvádb'yah(-o't-)atīṣayena (-yam) krú-
d'yati(-í'ti). Avesta-pahlavi-b'āšyā'nudešéna tú* dráđ'īšt(ť)asya*
(-é'ti), kīla sárva-svakṣatrá-d'ármā'dikam patikṣya dráđ'īšt(ť)ah
(-ó'sti), b'ūyišt'am dññhati¹ kīla, svapūjikān(?) kród'ena(-āi's-)āiš-
-varatamam rákṣati(?), dññhati¹ ča* (-árt'am kimcit kṛčč'reṇa tú-)]
*krátumatišt'asya² (-é'ti śabda - kálpā'nukṛty - árt'a - mátram
evām; kīla krátumattamasya* (prācēstamasya (-é'ti náva-
saṅskṛta-vidyá'rt'ena)), sukálpatamasya² (-é'ti púnar āpi anukṛty-
árt'ena;—anyátā ná kát(-č)—čaná—(-a r-)rtāt (-tē) ča (sācā (-tēna
sahā)), āpānátamasya³; (kīla yāh(-ó) nah(-o's-) asmā-durb'agat-
vāt(-d) durbalatāyāś ča (apa)tāraṇá'rt'am nédišt'am upagāčč'ati),
(1(3)) sudāmanah(-o)⁴, varu*-ráb'asa(h) (ūti-dāsya⁵, nah(-o)

what venturesome in this direction. We should be on our guard against seeing too much 'altruism' in texts; 'egoism' is more realistic. The Indian sense here certainly looks the most natural, and it is possible that we should take the Avesta form in the same light in this passage; 'the most fiercely angry' (ὀλεώτερος) in the egoistic sense is more consonant to the situation than merely 'the most firm'. The 'solidity' as of 'wood', is the 'carried over' sense.

¹ So accented in Wh., but see Gr.

² Not, however, in the more accepted Vedic sense as of Indra, the Aśvins, etc. 'most strong', rather in its later sense of 'most clever'. *Sukálpa as = 'well-bodied'.

³ Or more run together; 'yo no asmā-durgati-bānd'anat tāraṇá'rt'ena . . . nédišt'am āpānā(h) āyāte'. One would have thought that Whitney would have mentioned these interesting nédiyāns, nédišt'a, under his nah, but for his good reason. For analogy see RV., IX, 10, 5: āpānāso vivāsvato jānanta uśāso b'āgam sūrā āpnam vi tanvate. But the sense is hardly altruistic in this passage, whereas our context here in Y. I. fairly justifies an altruistic rendering, though I critically shrank from venturing upon it in S.B.E. XXXI; see yo a(r)śahya (not -he) (ā)panōtemō-, y. 57, 4, which cannot mean 'who attains his (own(?)) ends (egoistically) more completely than a(r)śa'. The sense 'high' is totally inadequate for āpānāsaḥ. For a possible altruism see Vedic āgamīšt'a- of Indra, the Aśvins; so also of some of them as vāsupati-.

⁴ I have shifted the accent from dāmān (in accordance with analogies, perhaps su-dāmānaḥ. We can hardly write sud(đ)āḥ-manas(h), as '-man' seldom, or never, follows a Sanskrit-ās, and while a sudaś would have at least raśmān, to raś, as an analogon; yet Av. ā does not so naturally represent an -āš-. I, however, accept sudāman (hardly as the proper name here) only reluctantly.

⁵ Cp. the several 'favourable' uses of ráb'as; 'Agni gives it' (145, 3); see rah'-odām of Indrá, VI, 22, 5 (463, 5); see Roth's Festgruss, p. 193, note 1. Or,

varu*-rápnasah(-o), -varu*-rapśáyatah(-o) vā; (-é 'ti kadācit syāt-, kila asmá-d'árma-váraṇāni (várāṇi) virapśáyati, ānan-déna ča saṁpūráyati),—

(1(4)) yáh(-ó) nah(-o) dad'āú, yáh(-ó) nah(-s) tatákša, yáh(-ó) nah(-s) tatré*, (kila, yáh(-ó) nah(-o 's-) asmá-durgati-bánd'anāt*, svapúnnya-d'árma-pakśásya hetóh(-r) asmáb'ir evám etávad ugráñ visod'āt*, trayáñ* (trāyáñ(?))¹ čakára),—

yáh(-ó) Manyúh Švāntátamah; (kila sárvešāñ púnnyānāñ manyúnām *ṛtáva(n²)tamah(-ó² 'sti)).

(2(5)) (Imáñ yajñám) nivedáyāmi saṁskāráyāmi Vāsave Mánasé(-'pi* ča) (-ar-), Ṛtāya Vásiṣṭāya, Kṣatrāya Vāryāya, švāntāyāi Arāmataye, Sarvātātib'yām Amṛtatváb'yām (iti; kila Sarvātātī(-ty-)-amṛtatváb'yām)³,

(2(6)) Góh*(-s) takṣaṇāya(-é⁴ 'ti); kila Góh(-s) tanúe(-vāi)* taštāya (-é 'ti), Góṣṭa(-ā 't-) ātmāne (-šābda-mūl(y)atah(-o) vā, — ruvaṇa*—

perhaps to rapś with an unaccented suffix -nas, *rápśnasas(h). But the closing -ś here should impede us, and we may have to fall back upon the other suggestion. Aside from the nasalised forms añś, dañś, nañś, b'rañś, ś seldom elsewhere closes a word after a consonant.

Rap(-lap) would not correspond so closely as to immediate sense, but if there be indeed a rap = 'to praise', we might consider it here. varu* rápnas = 'having, or 'receiving' endearing praise'. As this suffix seldom, or never carries the accent, I place it necessarily upon the root.

¹ For a participial perfect to a stem in -ā cp. hvā (hū) with hvayáñ čakára* (čakāra). See visod'a thus cited. Or visod'āt.

² In Iranian ideas the 'august' was the 'sacred' when regarded as causing prosperity. Most other writers regarded speñta as equalling 'holy'; practically it may be said to do so. The Vedic sense of 'helpful' might be better than my 'august'(?); see however, the Pahl. Vedists need not to be reminded of the sense of 'zeal' in manyú, aside even from the sense of 'righteous anger'. Manyú as personified would be, like all the 'Anger' of the Gods, 'righteous'. *Ved. 'n' retained.

³ As in mitráváruṇāb'yām in which the two members seem to keep each its own accent; so, according to this we should have sárvatātī(-y-)-amṛtatváb'yām.

⁴ So preferring to the rendering to takṣan = 'hewer' 'fashioner', and so 'creator'; acceding to the suggestion of the Pahl., Pers., and Skt., with change of accent; compare for meaning taštī = 'carpenter's handwork'; see takṣaṇa = 'hewing'. (Or tatré in 1(4) might be regarded as equalling 'nourished'.)

śrūt(-d)¹-ātmāne(-a īti) āt're², ((-e't'-) at'aryāi vā; kila agnāye) Āsu-rasya *Mahād'āḥ (Sumed'āsaḥ (-o) vā) yetūṣṭamāya³ (-ā-) āmṛtānān⁴ śvāntānām, [(īti, kila viśveśam āmṛtānām śvāntātamānām *ṛtāva(n)tamānām ēa(-ā-) āt'ar*, agnīr vā, svapūjikaṁ dur-b'āgat-vāt(-d) dur-balatāyāś ēa (apa-(?)) -tāraṇā'rt'am, b'ūyisṭ'am āyeté].

(3(7)) (Imān yajñām) nivedāyāmi saṁskārāyāmi (-y) Ahanyē-b'yah (-ó 'h-) (Ahar-yajateb'yah (-o)), ṛtasya (-ar-) ṛtū-pati-b'yah, —Sāvānaye⁵ (-a īti śābda-kālpā'nukṛtyārt'a-mātram evān tāt'āb'ūteṣu vidyā- st'āleṣu*(-vī-) īti, yāt'ā(-ā-) āvaśyam-); [kila sōma-sāvā-prātāḥ-kālāya yajatāvat(-ē) cētasā (-sāu'd-) uddiṣṭāya, pūjītāya ēa, ārad'āya ēa, -asmāi (-ā r-) ṛtāvane (imān yaj-nām . . . saṁskārāyāmi(-y)], ṛtasya(-ar-) ṛtū-pataye.

(3(8)) . . . *Šavasāye⁶ (Šavasīne vā), [kila Šavasīne sūrya-(-yo-) -utkramā-kālāya sārva-jāgat(-d)-vṛdd'idāya(-dē), tad-ār-t'am evān nūnām saṁskārāyāmi], -Viśyāya ēa; (kila Viś-pālana-yajatāya) . . .

(3(9)) (Imān yajñām) nivedāyāmi saṁskārāyāmi Mitrāsya⁷

¹ I think that the idea of 'buzzing', 'humming' in the ears: cp. g'ōṣa, gave the early suggestion of the 'soul' to the Iranians, while the 'breath' recalled it to the Indians; see also ravaṇa.

² Āt're from āt'arvan; yet, the -van suffix generally leaving the accent upon the root, -āt'arvan is not decisive for āt're.

³ See again āgamiṣṭ'a. For accent see mīd'ūṣṭama, to mih; cp. Av. yoi-ḥema, y. 28,8, from the believer to the Yažat. See yemús, etc., to yam.

⁴ Is not the fire here almost reckoned among the Āmṛtas? Undoubtedly, but only in a wider, and not in the more technical, sense. Ved. 'n' in ṛtava(n)ta-

⁵ The accents are here again, as throughout, often redundantly placed. Cp. savā of the sōma pressing, but better a-sāvān. Has the accent in sōma anything to do with the spread-out '-ao-' of the haoma of Avesta, though ao is there débris from an original a + u = 'o'. Or is the 'a' of '-ao-' purely epenthetic?

⁶ A masc. šavasīn is more convenient, to correspond with the other words in apposition. For source cp. also šavasī; cp. śakti and -tī- in comp., atasī, m., etc. I gather that *šavasī (šavasīn) is here referred to the 'morning', on account of the sunrise and the early sun-strength. The viś-, or hamlet-, godlet, is again recalled on account of the early sacrifices in which all would be interested. Av. Sā- = Sa-.

⁷ We do not forget that Indra was sahasračakṣus- in Rāmāyaṇa and sahasraṇayana in Mahb.; -g'ōṣa-śrūt-, to recall the Av. word for 'ear'. I suppose

(-o 'r-) urú-gavyūteḥ¹ sahásra-(-g'ósa-śrút-) -kárṇasya (-ā 'y-) ayútačákṣoḥ (-r) uktá-nāmnah (-o), yaṇatásya, Ramaṇasya ča Suvástrasya (-é 'ty evám řju-b'āšā-(-ā-)-anusaṇena; kila Ramaṇasya yávasa-st'ānasya (-é 'ti) kśétra-tṛṇa-vástrasya* yaṇatáb'āvanam iva četanayā (-ā-) *āropitasya. [(-Pahlavi-b'āšyā'nusāreṇa tú . . . yaṇāni . . . Ramaṇasya Svadayitúr, Sváttreḥ (-r) (su-áttreḥ² (-r) -vā (-é 'ti) śābda-kálpā'nukṛty-árt'am . . .; kila R. Sváttreḥ (-r) asmá-rāsa (-e 'n-) indriyásya yaṇatásya, -tadgrahaṇa-śākti-dāsya-(-dā(h)* vā), asmá-b'ójanam nirujam susvāduṁ kṛṇvatā(h) (ity evám; -*pari-matí-b'raméṇa tú, madmatyā dṛśyáte)] —,

(4(10)) *Araṁ-pitumáte³ ča,

(4(11)) Pradađ'át-psave⁴ (-a ity-), (asmat-pašu-(psu(?))-pravṛdd'idé (-dāya)), *Jantúmāya⁵ ča (-é 'ty-) asmá-Jantú-pā-lana-yaṇatāya).—

that Mitrā here intervenes on account of the connection with the sun; and so with the early sacrifice, and possibly Rāman Hvástra may have some reference to the breaking of fast at the morning meal.*

¹ Here 'however' the Avesta vaouru or 'vouru' is undoubtedly used more in its sense of 'wide'. The question arises whether vaouru or vouru is here in its original shape; why should urvāpa appear for 'wide water', while Av. vaouru (vouru-) here appears for 'wide fields' beside Vedic urú-. Of course the fuller form *varu-might equal urú- as in urú-gav-. The fuller Av. form v(a)ouru may be used in either of the two different senses of var as well as its other forms, as 'widely enclosing' and, 'choosing with endeared selection'.

² Cp. átti = 'devouring', Wh.; so also erroneously the Pahl. and Pers., and Ner.'s Sanskrit here. With regard to the writing ḡ or 'h' of Avesta h(ḡ)vāstra with the 'v' elevated, I must again express my astonishment; the Av. compositum for ḡ + v, or for h + v is our most striking instance of the use of pure Pahlavi signs in the Avesta alphabet. Here are two letter-signs otherwise totally strange to the Avesta alphabet—in their here particular use —, which, like the corresponding s and v in the Indian, have also nothing whatever to do with each other save as they combine to form a syllable like all other characters; and, as Pahlavi signs in the Avesta alphabet, they afford—if needed (!)—clear additional proof of a transition-period.

³ Possibly with some reference to the full mid-day meal; at all events 'high-noon' seems indicated; see the few áram- forms, with the accent, now on áram, now on the other member. (Is it conceivable that any still doubt a transitional period?)

⁴ Whether psu be to psā? ⁵ See note 1 on page 103.

(4(12))¹ (Imāñ yajñām) nivedāyāmi saṅskārāyāmi (-y) R̥tasya Vāsiṣṭasya (pūnar āpy-) āt̥ur̥ ēa (Āt̥re vā²; kila yajñā-vēdy-at̥aryā(h), (Agnér vā)-yajñām) Āsurasya *Mahādāh (Sumedāsaḥ (-so) vā),—[(Yajatā-agnēh(-r) yāh -yā R̥tēna Vāsiṣṭēna yajñē(-a) evāñ nitya-sahāyāh(-ó 'sti), téna nūnām āpi(-i-)imāñ yajñāñ dvāyoh (-or) yajatāyoh(-or) samanā (kālē) saṅskārāyāmi)] . . .

(5(13)) (I-.y-) n-.s-. *Ud-aharīṇāya³ (*Ud-ahanyāya vā):—

(5(14)) (i-.y-) n-.s-. Pradadāt(-d)-⁴ virāya (yajatāya (-ā 'sm-) asmā-kṣatrā-yūne⁵ virayāve pravṛdd'i-dāya(-dé), asmā-pūnya-*Dāsyumāya⁶ (-é 'ti, [kila asmā-dārma-deśā-d'rtē *pūnyā-dāsyu-(-viti)-yajatāya (-é 'ti, śābda-kālpārt'a-mātram evām; kila asmā-jānma-b'ūmi-deśā-pālana*-yajatāya⁷], r-. r-. r-. . .

(5(15)) (Imāñ yajñām) nivedāyāmi saṅskārāyāmi (-y) amūṣya br̥hatāh(-ó 's-) āsurasya, Apāñ Nāptur⁸, apāṣ ēa vīśvasyā(h) *Mahādā-dattayāṣ ēa (Sumedā(h-?) (-d'ó(?)) -d'itāyā(h)-asya(?)).

¹ The accented-ma suffix generally follows consonants, yet see b'īmā, tūmā cited by Wh. The-ma suffixes seem to adhere mostly to masculine forms.

² Cp. nāras; see āt̥arvan. The-van suffix seldom carries the accent, yet we can place the accent upon ā-of āt̥ar. The fire was naturally the instrument and emblem of R̥tā Vāsiṣṭa, as it, the fire, was the central object in the sacrifice.

³ ūd + āhar + īṇa, this for Av. Uḥayēirina; cp. udāyana, ūditi, etc. which would seem indeed to point rather to the 'rising day' than a vyāhne which reminds us more of the later afternoon, but then, early afternoon is always the 'increasing height' of the day. For the many accented -in suffixes after -r see RV.,; I should not prefer āhar-ūd-āyana. I here leave the accentuation purposely redundant.

⁴ For accent, and interior present participial form, cp. kṣayādvira, according to the general rule; virā seldom retains its accent in Vedic composita. In the few composita with kṣatrā it does not retain its accent.

⁵ Was the kṣatrā-caste here referred to?

⁶ The -ma affix has the accent occasionally; otherwise dāsyu-.

⁷ The 'Province guardian Angel' was naturally associated with the one who 'furthered the virile population'. Recall in passing that the dāsyu was only 'evil' in the Veda, not of course in close and immediate antagonism to the actual Mazda-worshipping population, but in the same sense hostile to some neighbours of adverse creed, or policy; though there is something inherently 'evil' in the word, unlike the word 'deva' and others, if to das = 'to waste'; or did 'das' itself acquire its 'evil' sense from 'border' animosity;—perhaps to 'dagh';—pālana (so accented according to analogy).

⁸ Of Agni, son of the clouds; notice that he is not a 'demon' like some other

(6(16)) (l-. y-. n-. s-. Ab'itratrímāya¹ (Ab'isrūt-karṇāya (-é 'ti vā), Ab'igāyāya*,

(6(17)) . . . Pradaḍ'āt(-d)-višvām-*sujivātave² (-a iti; kila sārva-sujivātān pravṛdd'idāya (-dé), *Jarat'uṣṭratamāya ča (-é 'ti) r-. r-. r-.

(6(18))(Imān vajñān)nivedāyāmi saṅskārāyāmi(-y)ṛtāvanān *Pravartinām³ [(āpi ča (-é 'ti śabda-kalpānukṛtyārta-mātrañ tū (-vi-) ihā viśeṣataḥ; kila, Pitā- (-rā-')?) -ātmānām, pitā-mahānām pāretānām, kula-yajatānām, piṭṛtamānām ča], *Gnā-nām; (*gnān vā (-ā-) āpi ča) puru-vīrāṇām⁴ (kila *gnānām puru-vīra-sūnām, pātnīnām puru-vīra-jānitṛiṇām), Parivatsarī-ṇāyāš ča suksitēḥ.

(6(19)) . . . Ámasya ča sūtaṣṭasya *súrod'asya⁵ (-é 'ti)

'devās' in Avesta; observe the distinction of 'clean waters' made by Ahura, (as against the 'unclean' made by Angra Mainyu).

¹ Cp. sutrātrā. Some writers would compare indian tsāraṭi = 'to creep on' as if of the 'creeping on' of night. Cp. the 'creeping on of winter' of Vend. 7, 27 (69); but in view of ab'igāya, the 'watchman' of the night, gives the hint here; recall Sraoša as the 'watchguard of the night'. We might consider a reading in the sense of ab'isrāvā- also. The 'listening night-watch'. Cp. śrútkarṇa, -ṇas-ṇam of Agni and Indrā. Forms with the suffix -tra have various accents in connection with it. This suffix -tra followed by -ma becomes -trīma, there being evidently a sympathy between an 'r' as in 'tr-' and a following 'i'; -trīma- having a more natural sound. The accent falls upon the 'i' in two at least out of the few occurrences cited by Wh., but only in one of the two Rgvedic cases. *ab'igāyaya so ab'igāya = '(guard) over the gāya', 'household guard' has little or no reference to 'singing'.

I would now emend my rendering of 1883—87 in S.B.E. XXXI, in the above sense.

² Cp. the form višvam-inva Agne; notice the acc. case-form included within the frequently occurring compositum; see it used also of Pūšan, the Marūts, etc.

³ Cp. ab'yavartin, see vartin, with -? accent; read vartin, and note the frequently accented -in forms in the Rg-Veda.

⁴ As we have a vantār as 'possessor', it is not irrational to think of a possible *vantvā- which would correspond to the Av. form from van, vāṇva-; cp., for form only, hantṛ (and hāntva; this is, however, not the abstract -tvā which we need here; whether of identical ultimate origin is a question).

⁵ The few composita in -datta have the accent on the prior member, but we might read the participles of either da, or d'ā. This note applies to p. 105.

kīla *súrūdasya vṛtrag'nāḥ (-ó 's-) Ásuradātasya-dattasya, -d'itasya vā, Vánantyāś¹ ča (vānitr(i)yā(h), vanvatyā(h)) Uparātataḥ.

(7(20)) (Imām yajñām) n-. s-. Uśasīyā² (-é 't-) iti śabda-kālpa-vat-(d)- mātṛam; kīla uśāḥ(-ā)-usrā-kalā-yajatāya . . .

(7(21)) (l-. y-.) n-. s-. B'rājāye (-a iti, śabda-kālpārt'am, B'ṛgave³ vā (-e 't-) itivat kadačid vedyārt'am ihā syāt'), Mānyāya⁴ (-é 'ti, gṛhya-yajatāya).

(6(22)) (Imām yajñām) nivedāyāmi saṅskārāyāmi *Šrāuśasya⁵ [(-é- 'ti), śabda-kalpānukṛtyārt'ena (-ai-v-) evām (tātā nityaṁ púnar āpi(-y)), asmín deśanā-st'āla-st'āne viśeṣataḥ(-o) gurvārt'e

¹ From the stem vānanti (Wh.); see also the pres. vanóti.

² So for Av. uśahināi, to uśās (-h); for form cp. šavasin to šavas, or to šavasa; so ukt'a-šaṅsin, to šas = šaṅs, or to šāṅsa; see, for form only, suya-vasin, to súyāvasa (to yū). See the -iṇa forms in the Rk.

³ So for Av. berejyāi; cp. b'rāji, f.; see also b'ṛgu, under b'rāj; so Wh., the original 'j' would here hold as in aḥ, to indian aḥ.

⁴ To mānyā for form only; see manīā to man; cp. also Māna as proper name of a ṛṣi, to 'mā', or to 'man'.

⁵ Cp. Šrāuśī = 'obedient'; šrāuśaḥ = 'a cry in sacrifice', 'calling on the God to hear' (?). It is more critical to refer the idea of Sraoša first to the 'willing listening' of the Gods to the effective sacrifice as dāt'a rājanaṁ šruṣṭimāntam at RV., V, 54 (408), 14. Šruṣṭi, and, in this sense Sraoša, was certainly the 'God of Public Worship', 'engaging the ear' of Áhura; yet even here he was always the 'willing hearing', the 'acceptance of the sacrifice', seldom or never the 'severe over-hearing', for punishment. This is proved by the 'hearing' (sraoša) in the household, which could not possibly be confined to the idea of 'God's hearing' of our praise. See also the Vedic šrāuśī of the 'mares'; animals could only hear to 'obey', seldom to be 'gracious'. The moral idea of 'heeding', in response to a well-meant sacrifice, is not even absent from the 'hearing' on the part of the Gods; they heed because the sacrifice is meritorious; they are 'in equity' obliged to hear; and 'obedient—hearing', with its deep-seated moral idea, is absolutely certified where Sraoša is obviously the attribute of man. I would therefore emend my translation 'Obedience' of S.B.E. XXXI only so far as to write the 'Heeding-ear-of-God-and-man', or 'God's Heeding, and our Obedience'. In this sense Sraoša, Šrāuśī(-Sraoša), indeed inspired 'Public Worship'; he engaged 'the ear of God' to the sacrifice; yet even here he was by no means the 'mere hearing' in any sense aside from 'heeding'. The moral idea cannot be critically excluded, circumscribing and confining the sense to the idea of a severe, indifferent, or adverse, 'hearing' on the 'part of God'.

tú; kila (-e-) imáññ yajñámñ Ičč'akāyāññ*—Šruštēññ(-r) (yajatāññam Ičč'ayā šruštīmātām, pujakāññamñ ča (-āpi'-) ihā rūpakam uddi-
štāyāññ, Šruštēññ(-š) četasā pāuruša- (-pūruša-) -yajatā-b'āvanena
(-āi 'v-) evām ab'initāyāññ, —tāsya*; kila, tāsyaññ (tāsmāññ(-ā)),
imáññ yajñámñ sañskārāyāññ(-ī-), Ičč'akā- Šruštēññ(-ér)) rtāvar-
yāññ(ñ) itī; —kila, *Šrāuštī-yajatāsya (-a r-) rtāvanāññ(-o) vā (-ā r-)],—
Rtīvata(ñ) (itī śabda-kālpa-(-ā 'n-)-anukṛtyārt'a-mātram; kila,
rtū-p'āla-dāsya(-dāññ* vā)) yajatāsya pūñña-raivatyā-b'rtāññ(-o)),
vrtrag'nāññ, pradad'āt(-d)- (-vāsā-b'ūññi-) -gāyāsya(-é 'ti 'h-)
-ihā (-gehāsya), —Šruštēññ(-ér) ihā rūpakamñ četasā yajatāvat
pūññar ab'initāyāññ(ñ), —imáññ yajñámñ sañskārāyāññi.

(7(23)) Rjūññasaš*¹ ča (-é 'ti śabda-kalpā'nukṛtyārt'am,
rjīšvanāññ(-o-) vā, rjūtā-(-tvā-)² -b'rtāññ(-o-)), rājīšt'āsya(-ar-)
*rtātātaš ča,*³ (-é 'ti śabda-kālpanā'nukṛtyā pūññar āpi(-y), -(ati)-
saññidigd'āññ tú, —kila imáññ yajñámñ d'ārma-satyātātāññ(-o's-)
asmād -vāsā -b'ūññi -gāyeb'yāññ sarvā -suastī-pradad'atyāññ(ñ),
vard'ād-, vard'ayāt(-d-)-gayāsyāññ . . . (sañskārāyāññi . . .).

(8(24)) (Imáññ yajñámñ) nivedāyāññi sañskārāyāññi Mās-
yeb'yāññ(-a)*⁴ rtāsya (-a r-) rtū-patib'yāññ(-o 'n-), Antarmāse,*⁴
(-māsāya vā)*⁵ r-. r-. r-.

¹ Cp. the proper name, this for Av. rašnaoš.

² Rjūtā- (or -tvā-) is accented from analogy.

³ Rtātāt-* in imitation of Av. arštātas-, hardly (?) to rš, arš; cp. ršī,- still less probably to rj, arj, while I do not forget the terminations in -j which go over to-š before t-, t'-, nor even that ereš belongs to ereš-, to rj; arj. (This last might however seem a question of a permitted final). I think r, ar in rtā to be the root; cp. the old Persian forms Artakšatra, Fravarti, etc., where the 'r' always appears. The Av. letter formerly expressed as š was really originally 'rš' in many of its occurrences. See Gāthas, Dictionary, Vol. III, Preface, p. XVII flg.; see also above. If the forms in arš- are to erež, ereš-, we have then the question whether aša itself be not referable to erež, which would, however, present the gravest difficulty, aša (= a(r)ša (?)) as = Indian rtā being too well established. It is a total mistake to trace all the Avesta forms in rš, arš, or to rj, arj.

⁴ Cp. -māsya = 'containing a month', Av. māhya.

⁵ For accent cp., for want of better, antarātmiññ, antaryāññi, but, antārikša.

(8(25)) . . . Pūrṇāmāse^{*1} (-é 'h-) áhar-(vi-)-s(ś)aptátāya^{*2}
 (-é 'ti četasā rūpakam yajatāvat(-d) ud-diṣṭāya sākṣātkārēṇa^{*}
 (-e 'v-) iva (-a r-)), ṛtāsyā (-a rt-) ṛtú-pataye.

(9(26)) (Imām yajñām) nivedāyāmi saṅskārāyāmi Saṁvat-
 sarīneb'yaḥ(-o)^{*3}, Mad'ya-harmyāya^{*4} (-é 'ti púnar āpi, śābda-kāl-
 panavat(-d), (ati)saṁdehēna (saṁdehapadam), durgāncha(-é 'ti)
 tú, kīla mād'ya-vasantā-kālāya, harita-śādvāla-kālā-yajatāya) . . ,

(9(27)) . . . Mad'ya-grīṣmā-sāmāya^{*5} . . ,

(9(28)) . . . Pratiśasyāya^{*6} . . ,

(9(29)) . . . Āyātrīmāya^{*7} Pravartrīmāya^{*8} vṛṣṇī-bīja(m)

¹ So the cited accent for both 'the full-moon' and 'its sacrifice'.

² See the forms with prior vi-, also accented, as vičē'itti; perhaps viša-
 pta'tāya would be better here.

The intercalary day inserted in each month after the 8th and the 23rd; see
 Roth Z.D.M.G. XXXIV, 710. I would emend my translation in S.B.E. in this sense;
 see the place.

³ For Av. Yāryaḡibyo.

⁴ For Av. maiḡyōi-zaremayāi; Harmiā- (harmiāya) only goes back upon
 har = g'ar in the sense of 'glowing-hearth-flame'; for the sense of hārita,
 however, see harenu (acct. (?)) as a 'kind of herb'; also haridra (acct. (?)) =
 'yellow sandal wood'. Possibly the 'red colouring' of blossoms and budding leaves
 had something to do with the idea of 'glowing red', and not alone the 'flush' of
 'new green', though this 'flush of fresh green' was the more in evidence in burnt
 summer latitudes, where all red and green vanishes after spring.

⁵ So for Av. maiḡyōšemāi. The accent of mād'ya generally goes over to
 the end of the compositum. As the mid-year naturally suggests 'summer', I
 do not know that it is necessary to add grīṣmā-kālāsyā(-o-) ūśmā-g'armāsyā
 (g'armakālāsyā).

⁶ Cp. Sasyā, and for form prāti-veša, prati-hvarā; in composita with
 prati the accent often seems to rest where the emphasis falls; but it is dangerous
 to suggest laws here.

⁷ For āyātrima cp. yātrā, f. (acct. (?)), and yātrotsava, m. = 'festzug,
 procession'.

⁸ For pravarttrīmāya cp. avartrā ('not turning') of Agni, and for the i of
 -trima, notice that -tra- before -ma goes over to -tri-, there being an evident
 sympathy between an 'r' and the following 'i' in this connection. For the accented
 -trima notice that while the suffix -tra- generally leaves the accent upon the
 root, final -ma also of itself often carrying the accent, yet, in two cases at least out
 of the five or six cited by Whitney, -trima appears. We must understand the
 two expressions āyātrima and pravarttrima as being to some degree the one
 supplementary to the other, as 'return' and 'driving home'; cp. praveša-; otherwise

-sṛṣṭáya (vṛṣṇí-bíja-visṛṣṭi-kālāya*¹) . . .

(9(30)) . . . Mad'ya-samvatsarīṇāya*² (Mad'ya-varsikāya vā) . . .

(9(31)) . . . Samā-vi-śvayád³-médase -médāya vā, (-é 'ti vidyā́rtam durgā́m tú (-vè(?)-) evám) . . .

(9(32)) . . . Śarādb'yaś ča . . .

(10(33)) (Imā́m yajñám evám) nivedáyāmi saṁskāráyāmi víšveb'yaḥ, (-ya) Ṛtúpatib'yaḥ(-yo) yé sánti(-y) ṛtasya (-ar-) ṛtúpatayaḥ tráyaś ča triṁśat(-d) nédiṣṭāḥ pari-śāvāḥ*, pari-s(ś)āvanaya(h) (íti śābdakālpavad evám), yé sánti(-y) Ṛtasya yát(-d) Vásiṣṭa-sya (-é 'ti; kīla(-r-)-ṛtasya yát(-d) vásiṣṭā́m), Mahād'ā(-Sume-d'ā(-á)ḥ(-s)- praśastāś ča, *Ĵarat'uṣṭrá-proktāḥ.

(11(34)) (Imā́m yajñám) nivedáyāmi saṁskāráyāmi(-y) Ásurāb'yām Mitrāb'yām (íti, kīla (-ā-) Ásura(-a-, -ā-) -Mitrāb'yām),

we might more naturally suppose that āyātrima originally referred to the 'driving home' of the herds from the summer pastures, while 'pravartrima' referred to 'the sending them out' in the spring; but the idea seems to be the 'forth-turning', 'driving in' toward home.

¹ For vṛṣṇi-, cp. vṛṣṇi te śāvāḥ, RV., V. 35, 4, and vṛṣṇyam śāvāḥ, RV., VIII, 3, 8, etc.

² Mád'ya- does not so often retain its accent in the Vedic texts which have been handed down to us. Out of, say, some twenty-seven, odd, occurrences only a very few of those whose accents have been handed down to us retain the accent upon its original syllable.

³ I think that the -spaḥ- in Avesta hama-spaḥ-maēdayāi is the stem of the present participle, as elsewhere used in both Avesta and Sanskrit; — cp. pradadāt — above, and Avesta fradāt-; see it in composition in yāvayaḥ-sak'āḥ, yāvayād-dveṣāḥ; for the final member some form like mēdas(-ḥ) seems indicated. Śvayád (?) here? Insert eb'yāḥ omitted through oversight in 10 (33).

One is naturally inclined to change the reading here to -maīḍyayāi in view of the preceding name, but we should have also to accept a change of place as well as of form. I am the more inclined to accept Roth's suggestion in Z.D.M.G., vol. XXXIV; viz, mēdas(h)'fat', 'flourishing growth'; and this all the more from the prominent fact that the 'a' in Avesta maēdayāi has here the usual aspect of débris, — the word being properly — mēdayāi. Nor is Roth's seemingly too ingenious comparison with myažd to be lightly set aside. Before closely examining Roth's article, I had decided upon śvayat- as the form of the participle to be used; but his śvat (?) = śuvat (?) may be equally good, or better.

bṛhádbyām átyajób'yām, ṛtāvab'yām, Stṛṇām* ča. švānta-manyūnām (-nór) d'āmanām) iti, kila, Š. M. *vísṛṣṭānām).

(11(35)) (Imām yajñām ča Tiṣyāsyā stārah(-o)*¹, revātaḥ, svārvataḥ (kila *svāraṇavataḥ(-o)*²), Māsasya ča gó-čitrasya*³ (-é'ti śābda-kālpā' nukṛty-ārt'ena (-āi'v-) evām kévalam, kila, gór bijasya*³) sūar ča, (sūrah) kṣāitasya(-ā-)*⁴ arvad-aśvāsyā (-é'ti), d'itēḥ* (kila čakśór) Ásurasya Mahād'āḥ (Sumed'āsaḥ(-so-)vā), Mitrāsyā ča (-e'm-) imām yajñām saṅskārayāmi)* pūṇya-dāsyunām* pūṇya-dāsyu-pateḥ(-er)*⁵; [iti, -durmanas-(-o-)-védārt'ā'nurīpani tú ná kāt(-č) čanā, -kila (-ar-) ṛjū-b'āśayā (-ā'v-) *avestā- 'nusa-ṛaṇena; asmā-d'ārma-jānma-b'ūmi-deśānām deśa-patēḥ...].

(11(36)) (Imām yajñām) Ásurasya Mahād'āḥ (Sumed'āsaḥ (-so) vā), revātaḥ, svārvataḥ,

(11(37)) ... ṛtāvanām Pravartīnām ča*⁶ (-é'ti púnar āpi śābda-kālpā-hetór evām kévalam, -kila Pitṛā'tmānām-Pitā-(?) páretānām kula-yajātānām, kula-pānām(-pām), pitṛtamānām, iti).

(12(38)) (Imām yajñām) nivedāyāmi saṅskārayāmi táva, Yajña-dehy-at'aryāḥ, kila (-ā't'-)* Át'ur, *-Át'rah(-o-) vā*⁷, he pútra(-ā-) Ásurasya*Mahād'āḥ (Sumed'āso vā pútra), smád víšvā-b'yāḥ (-yo't'-) at'arib'yāḥ), iti, kila, smád víšvāb'ir at'arib'iḥ).

¹ Cp. nárah.

² Cp. Vedic 'svāraṇam' of the R̥ṣi, RV., I, 18, 1.

³ While the Avesta meaning of čitra as bíja, looks so peculiar, it should be especially noted in the future aryan- Dictionaries. An aryan Dictionary which omits Avesta forms will be, in future, imperfect.

⁴ I can see nothing for it, but to accept a meaning 'scintillate', 'shine', to the root kṣi- = 'to rule'; recall the similar idea so often expressed by raj- = 'to rule'; kṣāita, = 'rule' = 'prince', must be regarded as here expressing 'brilliance'.

⁵ We do not forget the strong hostile meaning of dāsyu in the Veda just lately noticed, (-border animosity). The meaning is 'favourable' in the Inscriptions.

⁶ Conjectural accent; cp. the forms in -in.

⁷ For a possible *át'rah cp. náras(-h).

The accent in the -van nouns is almost always upon the root; so that át'arvan is not decisive as to át'ar or at'ár; see at'arf, -yú. Was the Fire of Áhura that upon the altars?; the other Fires being also sacred, in an inferior degree.

(12(39)) (... Imān̄ yajñām) ... Adb'yāś̄ ča vāsivib'yah(-yo)-*
višvāsān̄ ča apām̄ evān̄ Mahād'ā-d'itānām̄ (Sumed'ā(h)) (-d'ó-)
dattānām̄ vā, *višvāsān̄ ča Urvārānām̄ Mahād'ā-d'itānām̄.

(13(40)) (Imān̄ yajñām) Mantrāsya švāntāsya (-āi'v-) evām̄
āpi ča (-ar-) ṛtāvanah(-o) vr̥jyasāsya (?¹ -é 'ti śābda-kālpā'nu-
kṛti-hetór,-(ati)sañdigd'atvena (-āi'v-) evām̄ tú; kila *vr̥jāna-
vatah(-o) Mantrāsya, [(vr̥jāna- (-ā-) -āsor vā, -iti púnar āpi
s(ś)añdehavattamān̄, -Mantrāsya)], Dātāsya (-é 'ti, kila d'ār-
maṇah(-o) vídevasya yajatāsya (-e 'há rūpakam̄ iva (-o 'd-)
uddištāsya, *Dātāsya) *Jarat'uštṛeh(-r)² dirg'āsya (-o 'p-) Upa-
yānasya ča d'yānasya (kila, dirg'ā-krāma-paran̄para (-o 'p-)
upadeśāsya d'ārmad'yānasya) vāsor Mahād'ā-yājah̄ (Sumed'ā(h))
(-d'ā-) -ištṛeh³).

(14(41)) ... (Tām̄ yajñām) Girēś̄ ča Uśā-d'āraṇasya (-ar-)
ṛtā-svārvatah(-o ?) višveśān̄ girīṇām̄ ṛta-svārvatām̄ puru-svār-
vatām̄ *Mahād'ā-dattānām̄ (Sumed'ā(h))(-d'ó-) -d'itānām̄ vā);

(14(42)) Kāviasya⁴ súar (sūrah̄, svāraṇasya vā⁵ svār-súar,
vidyā'rt'am̄ kadā-čit syāt(-d)), mahād'ā-d'itasya (sumed'ā(h))(-d'ó-)
dattasya vā), āhvṛitasya (-é 'ti śābda-kālpavat, kila (-ā-) ākśitasya
sūrah̄(-o) Mahād'ā-d'itasya, (Sumed'ā(h))(-d'ó-)-dattasya vā).

(14(43)) I. y. n. s. (Pūnyāyā(h)) Ṛtéh(-r (iti śābda-kalpā'-
nukṛty-ārt'a-mātram̄ ihā viśeṣata(h)) evām̄, kila raivatyāsya

¹ vr̥jāna- = 'strength'; this latter to ūrj, varj, supposed to be a different (?)
root from vr̥j, varj. For the Av. reading verežyañhahvaha read vr̥jāna +
āsu + a- (?) = 'Community', or 'power', Lord'. See note on p. 93.

² A rare suffix, but see the few, together with ātrī.

³ 'ištī' properly here used as end of the compositum with changed accent;
cp. also su-yāj- and su-yajñā.

⁴ Also possibly applying to the proper name in the Veda, certainly in an
especial manner applied to the Ṛb'ú's, etc.

⁵ So, unless we read svāraṇām̄ to the first svar = 'to sound', which may
indeed be more immediately realistic here. Are the two words 'svār' possibly of
identical etymological origin?, the 'flare of the trumpet' suggesting the 'glare of
the glory'?; see Wh.

(-a rt-) ṛtā- (-ṛtú- (-artú-)-d'árma-p'ála-dásya(-ar-) *Rtéh(-r), vás-vyāḥ (kíla, raivatyásya vásunah)*¹, Čítteh(-r) vásvyā(h) ápi, *Rtéh(-r, íti púnar evám, vidyá'rt'e víkrte tú, kíla (-ar-) rtásya (-é'ti kadā čid ihá(-ā-) árt'an syāt(-d), -Rtér*) vásvyā(h), *Rā(d')-šantāteh(-r)*² vásvyāḥ, Súar (kíla Súrah), Šávasah(-so) Mahād'ā-dattasya (Sumed'ā(h)(-d'ó(?)-d'itasya vā).

(15(44)) (Imān yajñām) . . . dasmāyā(h) vásvyā(h) (Ā)prī-teh(-r) (Āśišah suastimatyāḥ suasti-vāhyā(h) vācāh(-o)) das-másya nārah(-o) rtāvana(h), ugrásyača tákvasya (šāpa-vādī-nah(-o)) *d'āmél(-r)*³, íti šábda-kalpana-vat tat'á kévalam evám; kíla d'āmanah(-no), nyāyásya vā, nyāyāvādina(h)*⁴, Upaman-trīṇah(-o) yajātasya (-é'ty), [*Upamānasya šábda-kālpa-nukṛty-árt'an tú, kíla yajñān šapát'a-durvača(h)-upamantrīṇah

¹ One naturally supposes that erehē is ṛtā perhaps in a sense rather different from the sense attributed to a(r)ṣi; and one naturally selects the more abstract sense for erehē because a(r)ṣi becomes so closely identified with the idea of 'profit' and 'wealth'.

² That rā-, rāš-, or rad'-rād' = 'to give', etc. lies at the root of this difficult word is mere conjecture, as is of course also my notice of šantati, to šam (Wh. of šam-yos'). We might naturally suspect the presence of an Avesta rad, or rād, 'd' going over to 's', but an abstract termination attaching itself to the stem of a present participle is what most naturally suggests itself here, and a form from 'rās' = 'to give' suits the context. In S.B.E. XXXI, I preferred a ras = rasītan.

Cp. for form iriḥyāstāt, the present participle plus -tāt; see Indian ariṣṭā-tāti, but not in the Ṛg Veda, where we have, however, at least the past participle plus -tāti. For a possible fem. form cp. -uhī, etc., and anadvāhī (Wh.).

³ 'Wisdom' seems indeed well adapted here; and one might almost hesitate whether, or not, to accept a root dā = 'to know'; cp. the Old Pers. form, which we, however, of course more naturally refer to Av. žan. D'ā might, however, include a 'mental disposition of things'. Otherwise we must render 'of the Creator'. The suffix -mi, m. f., is rare, and seldom, or never, occurs after -ā, except in jāmi = 'relation'; Av. dāmi, however, occurs also in the sense of 'Creator', as of 'Creation': Θέμις, has been compared. I follow my imitation d'āmél with d'āmanah, and this must be understood in its sense 'statute, law, order'. The Pahl. trlr. seems to have read dahmahya; would not this afford an improvement?

⁴ Accent after the preponderance of analogies, as so often; see also the intentional redundancy.

upamanyóṣṣ ḥa yajátasya, víšvān durvṛttān* pāpa-karmāṇaḥ
prāti evāñi (dur-)-manyumátāḥ (-o) yajátasya (i- y- n- s-)].

(16(45)) (Imāñi yajñām) nivedáyāmi saṅskārayāmi(-y) eśām
āśayānām^{*1} (íti, kīla (-ā-), āśayānāñi svalpa-grhā-kṣudrá-grāmāṇām
āśan-nīrmitānām, íti kadačid (ártāñi syāt(-d), -(ati)samdigdāñi
tú madmatyā dṛṣyáte), -kṣétrāṇām, gavyūtinām, met'ī-nir-
mita-^{*1} vāsá-b'ūmi-stānānām, ap-hvaritānām (íti śabda-
kālpa'nukṛty-ártā-mātram evām, kīla prapānām, ap-pāna-stā-
nānām), apāñi ḥa, kṣamām, urvarāṇām^{*2} (vykśá-śākānām,
ósad'ināñi śādānām*) asyāśḥa kṣāmāḥ (-ó 'v-) *avásya(-ā-) āśana(ḥ)
(íti, kīla (-ā-) amúśya(-ā 'v-) *avásya, (-é 'ti) (kīla (-ā-) *amúśya (-ā-) āś-
manaḥ(-o)), vátasya (-ar-) ṛtāvāna(ḥ) (-íti), stṛñām, māsāḥ, sūraḥ
(-ó, 'n-) ānagrāṇāñi róčasāñi* svad'itānām, (kīla svad'inānām)
viśveśām Švāntāsya pūnya-Manyóḥ(-r, íti, kīla švāntāsya (-ā 't-)
Ātmānaḥ(-o)) d'itānām (sārgānāñi vā) ṛtāvanāñi* (sṛṣṭināñi* ḥa
(-ar-) ṛtāvarīnāñi nīrmālāṇām), ṛtāsya(-ar-) ṛtvīyānām.

(17(46)) ... Nivedáyāmi saṅskārayāmi(-y) ṛtūn bṛhatā(ḥ) (evām)
yé(-a) ṛtāsya(-ar-) ṛtāvaḥ sánti (-ty āsan); kīla (-e 'm-) imāñi yajñām)
ṛtūnām (ṛtvīyānām) *ahanyānām, māsyanām, sarīhvatsarīṇānām,
śarādāñi ḥa (saṅskārayāmi(-y-)), (eśām) yé sánti (āsan vā)
ṛtāsya(-ar-) ṛtāvaḥ. (Yajñām*) Sāvāneḥ(-r)^{*3} ṛtōḥ(-r, [íti śabda-

¹ Whether a structure more prominently composed of 'stone' was here held in view?, — and so to āśan = 'stone', might be considered, while the maēḥana; see below, might get its name from the predominance of the wooden pillar met'ī, mēd'ā, mēd'a. The 'stony' element (? in Av. asaṅh-) might have reference to a stone wall for defence, while the maēḥa had rather wooden posts, or palisades; — some encircling enclosure was frequent. Cp. here also mētr(-tar) = 'builder of m.'. We have the alternative choice of referring the word to maēḥ-, mīḥ- = 'to meet'; cp. the stem mīḥn- in) mīḥnat, etc.; but maeḥ- (mīḥ-) itself requires explanation. Was the idea of -mētr'ana (Wh.) present? Or a 'pairing' of people might have suggested the meeting together of the family, or minor tribe: (— hardly).

² May not the Indian urvārā have here exactly the sense of Avesta urvara rather than that of 'fruits and vegetables'. Insert ahar-yajātānam in 17 (46).

³ Accent on the privative nir- according to preponderating analogy.

kālpā'nukaraṇena-mātrāṇi; kīla (-e-) imāṇi yajñām amūṣāṇi pūrva-prātāḥ-sōma-sāva-(-i-) *horānām (īti), tēna (-āi 'v-) evāṇi Sāvāni-¹ nāmmīnām, -tāsāṇi, kīla yajñāṇi pūrva-dīvasa-namāḥ-kālāsya(-ar-ṛtōḥ, pūṇya-karma-(-o-)-upayogīnaḥ *²(-o) nivedāyāmi . . .)].

(18(47)) (Imāṇi yajñām) nivedāyāmi saṅskārayāmi(-y) ṛtāva-nām *Pravartīnām (īti pūnar āpi; kīla pitrā'tmānāṇi *³ pāretā-nām) ugrāpām *ab'itūrāpām *⁴ (-ab'itūrvatām, -ab'iturātām) *pūrva-čittānām [(pūrvačētasām, -čittīnām, īti, śābda-kalpan-ā'rtāṇi; kīla pūrva-pūṇya-vidyā-(-ā 'ś-) -āśritānāṇi mantrā-b'aktīnāṇi *, pūrva-kāla-d'ārma-d'āman(n)-ab'irākṣatām āpi, Pravartīnām - Pitāmahānām, kula-yajatānām)], -nāb'i-nehdiṣṭānāṇi ča pitāmahānām, -svāsya (čētaḥ-(-o-)-ruvaṇa- *⁵śrūt-(-d-)-ātāmā-naḥ; [kīla svā'tmānaḥ pravartīne * svapitāmahāya, kīla yajñām . . . ātmānaḥ pūjakasya pūjakārīṇaḥ svayāṇi tatksaṇena(-ṇe)-tad-yajñā-sevane * svaśariratvēna samupast'itasya, tasya (-ā-) ātmānaḥ(-o), jānasya yāsya hetōḥ p'rtak (-g īti kadācid) evāṇi tadyajñā-sevanāṇi vāstutaḥ saṅpādyāte), -tāsya, -tādātmanāḥ *Pravartīna(h) hetōḥ (-tōr) imāṇi yajñāṇi saṅskārayāmi(-y), īty ādi . . .].

(19(48)) I. y. n. s. viśveb'yaḥ(-a) ṛtāsya(-ar-) ṛtūpatib'yaḥ.

(19(49)) Viśveb'yaḥ(-o) vāsu-d'āb'yaḥ(-yo) yajatéb'ya(h) evāṇi manyúb'yaḥ, [kīla, pūṇya-manyumādb'ya(h), īti; kīla

¹ -Ni is a suffix occurring not so often, and with accent mostly upon the root. The suffix -ani, f. and as adj. m. f. nt., would give us *hāvāni(?). Might not the Av. 'i', as so often, be a quasi-pahlavi relic of a 'y' with its inherent 'a', havanyā; see ahanyā, d'vanyā*, udanyā. Or again should we explain as a suffix -an + a suffix -i? which would give us an hāvāni.

² -in- accented from analogy; see the great preponderance.

³ Should we write pitra-ātm- or pitā'tm-; see pitāmahānām.

⁴ Ab'i in composition is seldom accented in the RV.; but see ab'itaḥ, ab'idyu-, ab'imāti-, and a few others which only occur among the many accentless ab'i-. *Mantra-b'aktimatām.

⁵ So, only to recall the etymology of Av. ruvan*; indeed the form looks as if it had its origin in the participial suffix; see also ruvaṇyū and ravaṇa, adj. (?), brullend, etc.; see also śrāvāṇa.

yajateb'yaḥ svargā'rt'a-(ā-)-ab'irakṣadb'yaḥ(-yo)] nivāsa-b'ūmi-gāyeb'yaḥ ḥa [(e'h-) ihalokasya nivāsa-gehéb'yaḥ(-o) vā (-é'ti kadācid)] yé sánti (-y, āsan vā) yajniyā(h), *vāsnyā(h) (iti śabda-kalpānukaraṇena, tát'ā kévalam; kīla, stúti-vákmyā(h)) ṛtāt(-té sáḥa yāt(-d) vāsist'āt(-d), (iti kīla, ... yāt(-d) vāsist'am).

(20(50)) (He) *Sāvane¹ (-a iti; kīla, he yājata prātaḥ-sóma-sāvana, prat'ame divasa-vib'akte, kīla, he yājata etām ab'irakṣin), ṛtāvan, ṛtasya(-ar-) ṛtu-pate;-

(20(51)) he *Šāvase² (-a iti, he Šāvasin, *Šāvasi(?)) vā, divasasya dvītiye pūnya-kālā-vib'akte, kīla, he yājata, tát-ab'irakṣi-yājata(-te(-a))), ṛtāvan (-vari vā(-ā'r-) ṛtasya(-ar-)) ṛtu-pate, (ṛtāvari vā ṛtasya pātñi);-

(20(52)) he Árañ-pituman(-ñs-), (tṛtīya yājata divasasya, tṛtīya-pūnya-kālā-vib'akty-ab'irakṣin(-n)(-še)), ṛtāvan, ṛtasya (-ar-) ṛtu-pate;-

(20(53)) he *Úd-ahariṇa (*Úd-ahanya vā, túriya pūnya-divasa-vibakti-yājata(-tá'r-)), ṛtāvan, ṛtasya (-ar-) ṛtu-pate;-

(20(54)) he *Áb'i-trātrima, (*Áb'i-šrutrima (vā)), *Áb'igaya, (kīla, he tvām āsma -vāsa-b'ūmi-gayā'b'irakṣin, géha-pālana*-yājata, pāñčama-pūnya-divasa-vib'akty-ab'irakṣin(-n)(-še)), ṛtāvan(-n), ṛtasya(-ar-) ṛtu-pate;-

(20(55)) he *Úšasiṇa (prat'ama(-o-)usā-kāla, śāṣṭ'a(-ā-)āhar-pūnya-divasa-vibakti-yājata),

(21(56,57,58)) yádi tvā (tvām; iti; kīla yádi yuṣmán³ viš-vā(h), he Hórā(h))* ṛtu-pā(h), didvéša, yádi mánasā, yádi váčasā,

¹ For Havane; see above. The word *Sāvāni is formed from analogy upon sāvā and -sāvin (acct. (?)); see the forms in -ni, some with strengthened root, with various accent.

² See above; also cp. for formation šāvas and šavasf, which latter is accordant with a-sa; šāvase should be vocative of a šāvasi; — according to the accompanying terms it should be masculine; see also šavasāye at 3 (8) and at 23 (67); see (for form) sāuyavasi to su yāvas; the suffix 'i' seldom has the accent

³ The singular 'ašavan' in the Av. original at 60 stands for the pl. in idea.

yádi čyautnéna¹, yádi jóšeṇa (-é 'ti, kila, ab'iprāya-pūrvām, yádi(-y) ájošeṇa^{*1}, (kila(-ā-) ájñātvā(-ā 'n-), áničč'ayā(-ā 'n-), ánipsitaṁ ča),

(21(59)) á te asyá, kila(-ā- asmín ((-n) íti), yuśmākaṁ yajñé (-è 'm-), amūni sárvaṇi kārýāṇi pratíkṣya) prá (kila, úttaró'ttaraṁ) tvám, (kila yuśmān) -stuve, -stāúmi; ní te (kila, yuśmākam, kṣati-šānpūrṇena (-é 'ti, kila paritóṣaṇena(-āi-) evám, táva yajñám b'ūyaḥ(-o)) vedáyāmi, yádi te (kila tvám, -yuśmān vā) asyá, (kila tásmin (-n), -etat-pratíkṣya), áva-ruród'a (tásmin) yát, (kila, tat-pratíkṣya yát (táva)), yajñásya ča, stúti-vákmyasya (paramá'rt'aḥ(-ó 'sat); [kila, yádi tvám, Ásura, kadā-čana, kiñčit, tva-yajñá-stúti-vákmya-pratikṣaṇena áva-ruród'a, tátaḥ(-s) tvám, tad-hetór, úttaró'ttaraṁ tāvat(-d) b'ūyaḥ *prastuve, (-*prastāúmi, -stošyāmi, vā)].

(22(60)) He řtavaḥ (řtū-patayaḥ(-o)), víšve máhiṣṭ'ā(ḥ) řtāvānaḥ(-a), řtasya(-ar-) řtu-patayaḥ,

(22(61)) yádi vaḥ(-o) didvéša,

(22(62)) yádi mánasā, yádi váčasā, yádi čyautnéna,

(22(63)) yádi jóšeṇa, yádi ájošeṇa; (kila, yádi ab'iprāya-pūrvām, yádi vā ájñātvā^{*}, áništ'vā),^{*2}

(22(64)) á vaḥ(-ó 'sy-) asyá (tásmin) pra ča, (kila(-ó-) úttaró'ttaraṁ tat-pratíkṣya paritóṣakaṁ) prastáve (-prastāúmi-), ní va(ḥ) (úttaró'ttaraṁ) vedáyāmi, yádi vaḥ (vo 'syá) asyá, (kila, yádi(-y) asmín, tat-pratíkṣya), áva-ruród'a yát tva-yajñásya

¹ These expressions 'in thought, in word, and in deed' make it impossible that the offences referred to were mere 'remissness in the ritual', although the 'means of justification' are here principally mere 'praise or prayer'; that is to say, 'justification by faith' in another form. See also RV., V, 85, 7, 8, and VII, 86, the whole of it. The Rk expands more practically the items of offence; but see the ever recurring and truly wonderful Zoroastrian depth 'in thought, in word, in deed'; where did it come from?—through what centuries of religious feeling and resolution?

² Where should we place the accent? with these a-privative gerunds? (ájñātvā(?)) Recall that the negative gerundives have the accent on the final -yá.

stúti-vákmyasya ča (ávašya-paramā'rtāḥ (-ó'sat) ásat(-d), [(íti; kila, yádi tvám tvad-yajña-stuti- *vákmyam pratíksya yatā-katānñid áva-ruród'a).-tātas(-ḥ), tat- pratíkṣaṇena, tvám úttaró'ttaram viśeṣataḥ b'úyah prastāumi (-í'ty ādi) . . .].

(23(65)) Pravārāi, (kila, sò'hām svayām prakāśam) Mahād'ā-yajñāḥ^{*1} ((-ñām(?)) k'yāpāyāi^{*2}) (-sumed'ā(ḥ)(-á(?))- íṣṭiḥ(-r-vā) (-asmā-d'arma-vidyām prakāśam k'yāpāyīṣyāmi), Jarat'uṣ-ṭriḥ(-r)^{*3}, (-ahām), vídeva(ḥ)^{*4} (evām), ásurā-četāḥ(-tās) . . . -kila (-á-) ásurasya d'arma-d'āma- (-n-) -hrdaya-b'aktimān (-ñ) ásmi).

(23(66)) Sāvānaye (-a íti, śabda-kalpā'rtām nityam púnar āpi; kila sóma-sāvi(n)-prātāḥ(-r)-horā*-kālāya), rtāvane(-a) rtāsya (-ar-) rtúpataye, -yajñāya ča stúti-vákmyāya (tad manasyitvā), kṣṇotrāya^{*1} (-é'ti pūnaḥ śabdataḥ tát'ā kévalam evām); [kila imān yajatān mad-prārtānena(-āi't-) etāvat(-d) ati-nirband'ena, pro'sāhāi mad-d'armā'kāṅkṣā-śāntaye(-a), evām tādart'am -tānñša yajatān (-ñst-) téna mámo'pāri saintoṣayāi, téb'yaḥ (-s) saintuṣṭim kṛnāvāi, kariṣyāmi, -tad-vidyā'rtam evām viśeṣataḥ(-s) pravārāi (-āi'ty-), íty ādi- .].. práśastaye ča, —

(23(67)) Šavasāye Viśyāya ča, rtāvane(-a) rtāsya(-ar-) rtāve, (kila (-ar-) rtú-pataye), yajñāya ča, stuti-vákmyāya^{*} ča, saintoṣa-kṣṇotrāya^{*}, práśastaye ča, rtú-pataye, -yajñāya ča . . . , práśastaye(-a),

¹ Compare RV., III, 51, 7. tava prāpīti tava śura śarmann ā vivāsanti kavāyaḥ suyajñāḥ; see also áyajña.

² I think that the idea expressed by this middle voice is not so exclusively 'I confess myself as a Mazda-worshipper', as 'I confess for myself the Holy Faith'; see the nominatives. The nom. might, of course, follow the middle voice, as in other languages.

³ For the term -tri; see átri, arčátri.

⁴ With regard to the accented ví- I will not say that it occurs more often with the effect of rendering a definition one of 'opposition' or 'deprivation' rather than one of 'discrimination', but notice vidveśaḥ, virūpa, vivāč, vívrata, and viśoka (which should be accented on ví-). Sp. 68 is misplaced in the Av. Text.

yádi čyautnéna¹, yádi jóšeṇa (-é 'ti, kila, ab'iprāya-pūrvām), yádi(-y) ájošeṇa^{*1}, (kila(-ā-) ájñātvā(-ā 'n-, áničč'ayā(-ā 'n-, ániṣitaṁ ča),

(21(59)) á te asyá, kila(-ā- asmín (-n) íti), yuśmákam yajñé (-č 'm-), amūni sárvaṇi káryāṇi pratíkṣya prá (kila, úttaró'ttaraṁ) tvám, (kila yuśmán) -stuve, -stāumi; ní te (kila, yuśmákam, kṣati-śaṁpūryeṇa (-é 'ti, kila paritóṣaṇeṇa(-āi- evám, táva yajñāṁ b'úyaḥ(-o)) vedáyāmi, yádi te (kila tvám, -yuśmán vā) asyá, (kila tásmin (-n), -etat-pratíkṣya), áva-ruród'a (tásmin) yát, (kila, tat-pratíkṣya yát (táva)), yajñásya ča, stúti-vákmyasya (paramá'rtah(-ó'sat); [kila, yádi tvám, Ásura, kadá-čana, kinčit, tva-yajñá-stúti-vákmya-pratíkṣaṇeṇa áva-ruród'a, tátah(-s) tvám, tad-hetór, úttaró'ttaraṁ tāvat(-d) b'úyaḥ *prástuve, (-*prastāumi, -stošyāmi, vā)].

(22(60)) He řtavah (řtū-patayah(-o)), višve máhiṣṭā(h) řtāvānah(-a), řtásya(-ar-) řtu-patayah,

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(22(63)) yádi jóšeṇa, yádi(-y) twice ájošeṇa; (kila, yádi(-y) ab'iprāya-pūrvām, yádi vā ájñātvā*, ániṣtvā),^{*2}

(22(64)) á vah(-ó'sy-) asyá (tásmin) pra ča, (kila(-ó-) úttaró'ttaraṁ tat-pratíkṣya paritóṣakam) prastáve (-prastāumi-), ní va(h) (úttaró'ttaraṁ) vedáyāmi, yádi vah (vo'syá) asyá, (kila, yádi(-y) asmín, tat-pratíkṣya), áva-ruród'a yát tva-yajñásya

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(23(66)) Sāvānaye (-a íti, śabda-kalpá'rt'am nityam púnar āpi; kila sóma-sāvi(n)-prātaḥ(-r)-horā^{*}-kālāya), rtāvane(-a) rtāsya (-a-r-) rtúpataye, -yajñāya ča stúti-vákmyāya (tad manasyitvā), kṣṇotrāya^{*1} (-é'ti pūnaḥ śābdataḥ tát'ā kévalam evām); [kila imām yajatān mat-prārt'anena(-āi't-) etāvat(-d) ati-nirband'ena, pro'tsāhāi mad-d'armā'kāṅkṣā-śāntaye(-a), evām tādart'am -tāñšča yajatān (-ñst-) téna mámo'pári^{**} sañtoṣayāi, téb'yah (-s) sañtuṣṭim kṛpāvāi, kariṣyāmi, -tad-vidyā'rt'am evām viśeṣataḥ(-s) pravárāi (-āi'ty-), íty ādi-]... práśastaye ča, —

(23(67)) Šavasāye Viśyāya ča, rtāvane(-a) rtāsya (-a-r-) rtāve, (kila (-a-r-) rtú-pataye), yajñāya ča, stuti-vákmyāya^{*} ča, sañtoṣa-kṣṇotrāya^{*}, práśastaye ča (-ar-), rtú-pataye, -yajñāya ča..., práśas-taye (-a),

¹ Compare RV., III, 51, 7. táva prāṇīti táva śura śármam ā vivāsanti kaváyah suyajñāh; see also áyajña.

² I think that the idea expressed by this middle voice is not so exclusively 'I confess myself as a Mazda-worshipper', as 'I confess for myself the Holy Faith'; see the nominatives. The nom. might, of course, follow the middle voice, as in other languages.

³ For the term -tri; see átri, arčátri. **svayám hetóh in 23 (66).

⁴ With regard to the accented vi- I will not say that it occurs more often with the effect of rendering a definition one of 'opposition' or 'deprivation' rather than one of 'discrimination', but notice vidveśah, virūpa, vivāc, vívrata, and víśoka (which should be accented on vi-). Sp. 68 is misplaced in the Av. Text.

(23(68)) ṛtú-patinām ṛtvīyānām Ahar-yajatānām; (kīla, (-ā-)) āhar-ahah(-r) ékaikānām áhanām samāgryānām ékaikam iva (-āi't-) etāvat(-d) ṛtvīyām pṛt'ak(-g) uddiṣṭānām, -Āhanyānām ča; (-kīla (-e'h-) ihá(-ā-)) áhar-horā-* kālā-vib'aktinām evām, pṛt'ak kiñ tú sevānā'rt'am seva-vidyā- 'nusāreṇo 'panītānām, Māsyanām ča, Samivatsariṇānām ča, *Šarādān yajñāya ča, stūti-vākmyāya* ča, samtoṣāya (kṣṇotrāya, vā (-é'ty evām rūpakam upapannānām vyutpāditānām) prāśastaye ča . . . [tat sāmagrām, tad āb'innām, pratīkṣya(-ā-), asmā-d'árma-d'yānām videvām nityam áhar-ahah pravārāi, prakāśām ča k'yāpāyāi (-k'yapayī-śyāmi)** . . .].

** Readers are again reminded that the accentuations are here left everywhere somewhat redundant, for the reason given, being also largely re-applied through inference from analogies. The subdivisions of composita may be also more minute than is customary elsewhere. In selecting equivalents no especial distinction has been made between the Sanskrit terms of the different periods, though the Vedic has been generally preferred. The sequence of the wording has been necessarily somewhat warped by the necessity of following the word-sequence of the Avesta. My somewhat excessive and irregular application of sandhi seemed also enforced by my unusually numerous subdivisions through commas for the purpose of making the pointing of the ideas more easily recognised.

Oversights, chiefly owing to the new procedure, and the distance of the printing, are unavoidable. Some minor omissions have been consciously left unnoticed owing to the pressure of time;—through some accidental causes even slight emendations occasionally entail considerable delay.

The substance of some of the remarks and notes which appear above in the reconstructed Edition of the Avesta text, is here sometimes repeated, as this Edition of the Sanskrit Equivalents may be also, in some works, issued separately.

Errata. Parsi-Persian page 80 (19), read Fīrūž-... for Pīrūž-...; page 81 (21), read dādar for dādār, (25) add dūyamīn to dūvum. In the Sanskrit Equivalents on p. 99, 9th line from the top read apīy; 10th (-ā r-) for (-ā r-); on p. 103, 6th line read (-os-) for (-or-); on p. 106, 8th line add (-dó); on p. 115, 19th line add (-y), to yādi, twice; on p. 116, 4th line add (-o); 15th line read mat-p-; 17th line add svayām hetóh; 18th line read kṛṇ-; 22^d line insert (-a r-).

A study of the
Five Zarathushtrian (Zoroastrian)
Gâthâs,

with

text, translations, etc.

(being the first attempt as yet made to treat the subject with full
exhaustion of materials),

i. e. with the

Pahlavi translation for the first time edited with collation of manuscripts,
and now prepared from all the known codices, also deciphered, and
for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS.
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also

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edited, transliterated, corrected and collated

together with

a commentary, and dictionary,

being the enlarged literary apparatus and argument to the translation of the
Gâthâs in the XXXIst volume of the Sacred Books of the East,

by

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Professor of Zend Philology in the University of Oxford.

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F. A. BROCKHAUS, LEIPZIG.

1902.

“ . . . Das Ergebnis einer erstaunlichen Arbeit sehr mannigfaltiger Art . . . unser Verständnis der Gâthâs mächtig gefördert . . . “ — *Göttingische Gelehrte Anzeigen*, Mai 13, 1893. Professor F. Justi.

“ Tous ceux qui s'occupent de l'interprétation des Gâthâs rendront hommage à l'immense labeur scientifique de M. Mills. . . son livre reste un instrument indispensable pour l'étude. . . “ — Professor James Darmesteter, *Revue Critique*, 18 septembre, 1893.

„ . . . insbesondere von Mills,* der diese schwierigen Gedichte mit Beigabe des sämtlichen Interpretationsapparates der Ueberlieferung in gründlichster Weise behandelt hat . . . “

* Lawrence H. Mills, A Study of the Five Zarathushtrian Gâthâs, 1894 . . . and the Zend Avesta, Part III, the Yasna, &c., in the 'Sacred Books of the East', Vol. XXXI, Oxford, 1887. — Professor F. JUSTI in the *Preussisches Jahrbuch*, 1897, p. 68, *Sonderabdruck*.

Mills, Lawrence H., *A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs with texts and translations, also with the Pahlavi translation . . . with Nêryôsangh's Sanskrit text . . . also with the Persian text . . . together with a commentary* . . . Leipsic, 1894, pp. XXX, 622. 4°.

“ . . . Wer heute im Avestâ selbständig und mit Erfolg arbeiten will, muss sich die gesamte Tradition dienstbar machen. Das hat Mills in seinem Werke: 'A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs an dem schwierigsten und dunkelsten Teile des Avestâ gethan. Er giebt erst den Text in Originalschrift, im ersten Theile bis p. 153 und im dritten Theile bei Yasna 51 u. 53 auch in lateinischer Umschrift; dann folgt eine wörtliche lateinische Uebersetzung, der Pahlavitext und dessen Uebersetzung, Nerosanghs Text in Umschrift und Uebersetzung, der Text einer modernen Parsi-Uebersetzung des Pahlavitextes in Umschrift und eine freie englische Uebersetzung des Grundtextes. Der vierte Theil p. 393 bis 622 enthält einen ausführlichen Commentar, der als Erläuterung dienen soll zu der Uebersetzung der Gâthas, die Mills in den Sacred Books of the East Vol. XXXI gegeben hat. Theil 1 und 4 waren schon 1892 ausgegeben worden.

“Mills' Werk, das Ergebnis langjähriger, mühe- und entsagungsvoller Arbeit, vereinigt bis auf ein Wörterbuch das in Aussicht gestellt wird, alles, was für die Erklärung der Gâthas notwendig ist. Man mag im einzelnen noch so viel abweichen, immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss. Mills hat mit ihm der Avestaforschung einen hervorragenden Dienst geleistet, und es gebührt ihm dafür der wärmste Dank und die vollste Anerkennung.

„Halle (Saale),

R. Pischel.“

(*Zeitschrift der D. M. G. July, 1896.*)

‘Beyond question the leading authority, now living, on the Gâthas’
the Nation. Aug. 30, 1906. (Dr. Gray).

The Vision of Haoma to Zaraϑuštra.

Trl. At the hāvanī ratu ¹ ** Imperfect proofsheets.
Haoma came to Zaraϑuštra
while (ritually) cleansing ²
[about] the (sacred) Fire
and intoning the Gāthas ³.

¹ The hāvanī-ratu (prayer-time) was from six to ten A. M.

² He was not merely removing soil, but engaged in initial sacrificial work.

³ For the free critical rendering see SBE. XXXI, pp. 230—235 (1887), which I still regard as the best possible form for the general presentation of this Yasht, preserving, as it does, the rhythm.

Nēr.'s sansk. Text. [(Heading.) Hūmastūmasya [-stomasya] mūlanī. Hūmasya muktijananeḥ sanmānakṛtaye kila, ānandakṛtaye, ārad'anāya namaskaraṇāya, mānanāya, prakāśanāya; pūrvokativat jñātavyam.]

Yašt. Hāvanāyāḥ gurutāyām ⁵ [kila, hāvanasand'yāyām] hūmaḥ upeyivān jaratūštraṁ [prāptavān] ⁽²⁾ agniṁ paritaḥ pāvayantam, [kila, agnistānam parivartulam snāpitum abhīpsantam] gāt'āśā samudgiranam [tat aśim vohūtrayam bruvānam yat p'rauarāṇe ⁵ prāk].**

** The various restorations of Burnouf and Spiegel are mostly good. The Mss show débris. It would be mere affectation to report the irrational variants here.

[Nēr.'s Introduction Trl. The beginning of the Hūma-praise-song (Yašt). To the honouring¹*, that is to say, for the rejoicing, for the sacrificing-to, for the homage-making-worship, for the venerating-consideration¹, for the celebrating praise of Hūma the holy (lit. free-*of-birth)², etc. to be understood as aforesaid (i. e. as above)³.]

Nēr.'s Yašt. trl. In the ratu ⁴ of Hāvanā, [that is to say, in the time of the Hāvanā] Hūma came* toward Jaratūštra* [came up to him] cleaning around the fire, [that is to say, wishing to wash around the fire-place], and chanting the Gāthas, [and (also) saying that three-fold aśim vohū which is ⁵ before ⁵ the p'rauarāṇe ⁵].

¹ Namaskaraṇa corresponding to niyāyeṣṇ, gave us our accepted rendering for *namaskaraṇa* as *'praise'; mānanā should correspond to śnāyēnitarī and ḡṣṇaoṣra. Prakāśana represents a frāz afrīganīh in the sense of 'celebrating praise' as in frasastayaṇā.

² 'Free' seems peculiar to Nēr.'s kind of Sanskrit. He uses muktātman for aharūv'.

³ Referring to previous occurrences in the Yasna.

⁴ Gurutā is used by Nēr. apparently to imitate a leading definition of ratu; but, as the gloss shows, he means a ritualistic division of time.

⁵ My instinct would be to regard 'p'rauarāṇe (so J.)*' prāk as a quasi-compositum; but see the note upon the Pahl.

Parsi-pers. text. transl. Pah hāvan ratīh pah hāvan gāh hōm avar raft (ān) zartušt (2) pah ātaš [gāh] pīrāmūn yaḡnī pāw-u-pāw-yād-¹ mī-kard [] kiš ān i ašem vehī (sic) i III (si) guft mūu (sic for kih) frarūnī (sic for fravarānē) pah pēš.

¹ 'Attending to' the cleaning?; yād however may not have been meant; yet what could bād (or-?) mean here?

the pure *and* religious *one* [to the disciple, that is, let it be to me no decease]. *This* text is to be repeated twice, etc. (NB. Notice is again given to the student that the translations of the Pahl. and Ner. are throughout rather expositions than translations, as fluent translations of either in the ordinary sense are wholly misleading, and therefore worse than useless; see Introd. pp. XIV-XVII, XXV).

Parsi-persian Ms. frlt. Va niyâyishn ân shumâ, Gâsân i ashô! Nêk û kih ân i [] nêki har-kudâm, [kû, har-kudâm âdami az nêki i û nêki * Hast hih êdûn gûyad; in nêki [] az [] Dîn [] i har kas [] nêki, * (b) [] pah kâmah pâdishâhi dehad Hormuzd¹, [pah lâ'ik (?) i û] * (c) Kûshishn i tuvânihâ, [zûr [] kûvatibâ] ma-râ pah rasad[•] (?) az Tû kâmah * (d) Ân i Şavâb dâshtan dehad [ân i [ma-râ = am] pah [] Şavâb dâshtan bih dehad], [] ân man dehad Spendarmad * (e) Ân i rûzmand, i bandagi [] [shâgird = âharish] [] [ân man] pah Bahman jân [dehad (sic) = ân ra parav Vohû-mân adâ (sic pro khayâ) dâbûna(ê)d[•] (sic)], kûm [] [bâz^{••}-(?) = dûz[•]. (? dūr[•])] -jân nah bâshad * ¹Ôr^o (?). (NB. *v* is used for *w* in this Gâthâ; see note on page 2, Parsi-p.)

Free tr. And to^{*1} this one that best of all things (*¹ or 'for')
May that the glorious man bestow^{*2}, the glory; [^{*2} or 'obtain']
Reveal^{*} Thou, Lord, to us with^{*1} Spirit bounteous (*¹ or 'O spirit bounteous')
What truths by Right^{*} Thou giv'st, and Good Mind's wisdom,
With life's rejoicing^{*} increase and on every day.

Pahl. trl., etc. Thus also that which is of every kind the best. (b) the beatitude (not merely 'the welfare') is to be give to^{*} (?) the beatified man [as a reward]; (c) do Thou therefore make manifest, [i. e. do Thou declare who the glorified (or 'beatified') man is (so in this erroneous gloss), for through Thee is his manifestation], O bountiful Spirit who *art*, (or 'Spirit of') Aûharmazd, [that is, Thou understandest who the glorious (or 'beatified') man *is*]; (d) and do Thou also make manifest what Ye^{*} give (or 'he gives') as just (or 'aright') in accordance with (or 'as') a good mind's regulation, [i. e. the Religion] (e) during every day as the joyful-minded giving-on^{*} of a long life.

Ner.'s sansk. text. Evañ cha tasmai viçvebhya^{*1} utkrishṭatarāya (b) çubhamate^{*} narāya, çubhami pradâtavyam, [prasâdah], (c) Tvam prakāçaya, [kila, Tvam brūhi yat çubhamān narah kaḥ], Tvam mahattarah^{*} adriçya-mūrtir^{*}, Mahājñānin, [kila, Tvam jñāsi yat çubhamān narah kaḥ], (d) yo dadāti satyam uttamena pramāṇam manasā [Dinim] (e) viçveshu vāsareshu dīrghajīvitatayā^{**} utsavasya datā. ¹ So J.*, P. C.

Ner. transl. (a, b) And so to this man more excellent than all *and* beatified (or 'glorious(?)') happiness (or 'glory(?)') is to be given [the reward]; (c) do Thou therefore manifest, [that is, do Thou declare, who the beatified man is], Thou the greater[-est] Spirit, O Great Wise *One*, [i. e. *it is* Thou *who* knowest who the beatified man is], (d) who gives the true regulation

I.

The Anthem (beginning) with "Uṣtâ".

Free tr. Praise to you, the sacred Gâthâs!

Salvation to this one, to this one whomsoever,

Let the absolute Mazda give it, He Ahura; *** imperfect proof-sheet.

Long-lasting strength be ours; of Thee I ask it.

For the upholding Right, this, Piety*, vouchsafe us,

Distinctions*, blest rewards, the Good Mind's life.

(Rhythm only is attempted, heavy syllables sometimes counting as two.)

shahîb. ⁷ DJ. ghal. ⁸ all tvaskhishnô, or tûkh⁹. ⁹ D. î. ¹⁰ ins. î. ¹¹ D. om. ¹² D. om. zak î; DJ. om. î. ¹³ corrected; DJ. râyê-h⁹. ¹⁴ D. om. î. ¹⁵ see P. ¹⁶ Zend. char. = 'hya

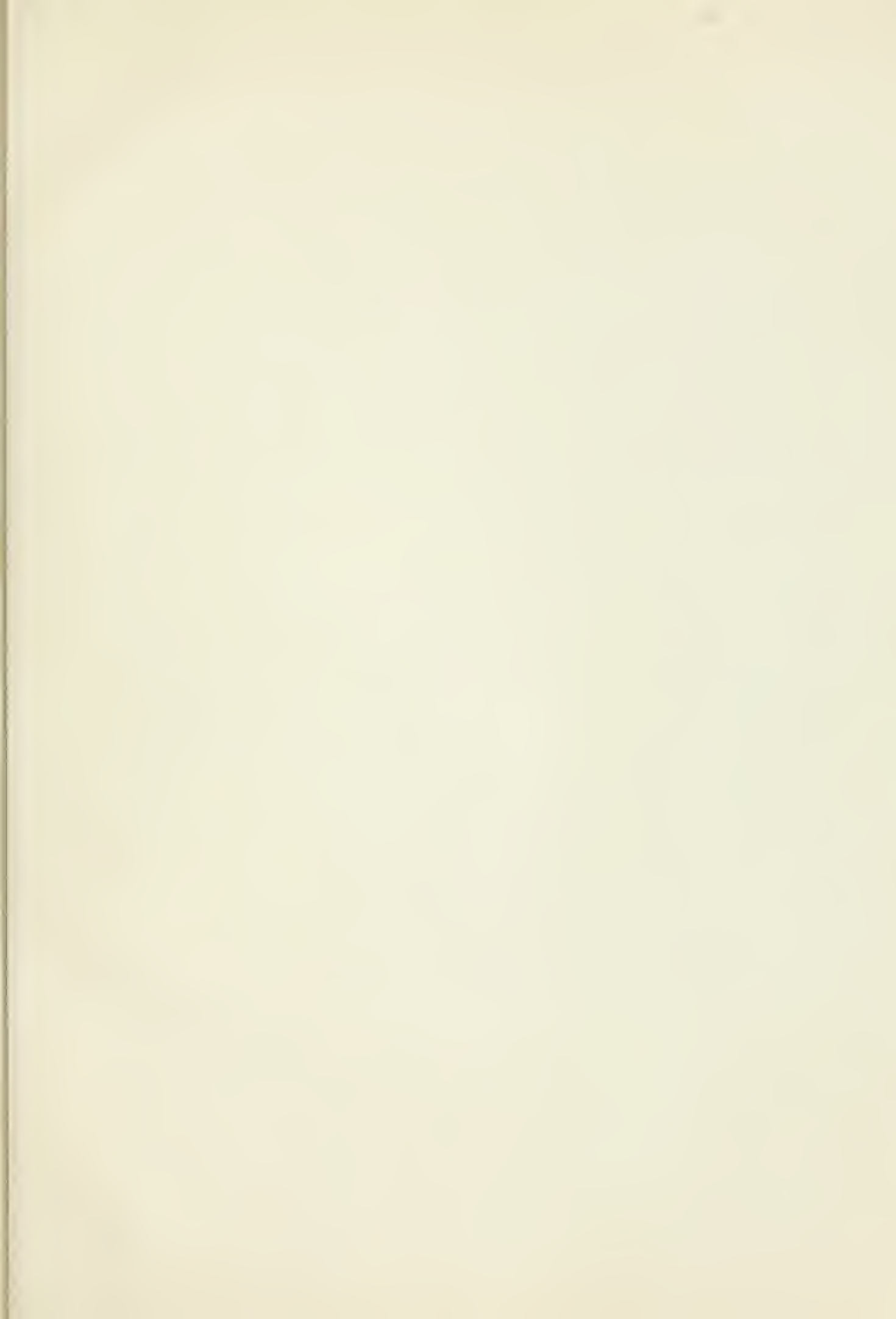
Pahl. trl. Praise to you, O Holy Gâthâs. Happy* is that one for whomsoever (oblique by position) *is* that which *is* that happiness, [that is, for every man *there is* happiness from his happiness. Some say that this benefit is his from this Religion, even from the Religion which is the benefit of every single person (individually)]. (b) Aûharmazd also grants *it* to him according to the sovereignty of *His* desire (or 'pavan-kâmak-shâlitâih as compos = 'He who exercises authority at will'), [*i. e.* according to his desire]; (c) *and He grants*¹(?) the energy of the powerful *ones* (or 'energy which *consists** of* powerful characteristics*'), [the strength of (or 'which *is*') powerful *qualities*]; *they are* a desire to (*i. e. desired by*) me in their coming from thee. (d) That which *is* the giving of the possession (or 'maintenance') of Sanctity, [that which they shall give me as* a reward, the possession (or 'maintaining') of Sanctity], that may Spendarmad give me, (e) and that which is that glorious thing which *is* the venerating* (*recognition** (?)) [discipleship (?)], and life in accordance with a good mind, [that is, may no life-extinction be mine].

*¹ Or tûkhshishnô i t⁹. are governed by the force of kâmak = vas(e)mî; see the Gâthâ.

Ner.'s sansk. text. Namo yushmabhyam, he Gâthâh puṇyātmanyah¹! pratyuttaravâk* Hormijasya; prakṛiṣṭâ vâk Jarathuṭrasya. ¹Sundarah sa yasya çubham kebhyaçhit*, [kila, kebhyaçhit* manushyebhyaḥ çubhât* yasya çubham. Asti kaçhit* evam brûte yat çubham Dinitaḥ; Dinitaḥ sarvasya kasyachit² çubham³? (b) Asya svechchayâ (so) rājyam Mahājñānī dadāti Svamī, [samihitenā 'sya], (c) adhyavasāyasya* balavataḥ* prāptau tava kāmāt. (d) Yat* puṇyagrahanasya dānam tan mahyam dadātu prithivī, [kila, yaḥ prasādaḥ puṇyasaṅgrāhe diyate taṁ mahyam dadātu Spindārmadā] (e) çuddhimate bhaktimate* [çishyāya], uttamaṁ cha jivitaṁ Manaḥ* [Grahmano* 'marah], [kila, me apajivitaṁ** mā bhūyāt]. Dvivāram vāchyō gujastah, etc.

¹ P. ² so J.³, J.⁴, J.* ³ C. adds to this at length. (Sandhi is only intermittingly applied and Sanskrit of every period is used with unusual application.)

Ner. transl., etc. Praise to you, O sacred Gâthâs. The answer of Hormijda ;



WORKS BY PROFESSOR MILLS.

LATEST, 1910, THE YASNA OF THE AVESTA

in continuous treatment, upon the plan initiated in the FIVE ZARATHUSHTRIAN GĀTHAS, by L. H. MILLS, Professor of Zend (Avesta) Philology in the University of Oxford. A STUDY OF YASNA I., with the Avesta, Pahlavi, Sanskrit, and Persian Texts. The Pahlavi is given in the original character, and in transliteration, the Pahlavi and Sanskrit being translated into English here, the Avesta in S.B.E., XXXI., 1887; the Persian is itself an interlinear translation of the Pahlavi. The Avesta Text is reconstructional with copious notes. The Pahlavi is re-edited from the *Journal of the German Oriental Society* with all the MSS. collated, Bd. LVII., Heft IV., 1903; the English translation is re-edited from the *Journal of the Royal Asiatic Society* for October, 1904; Neryosangh's Sanskrit is re-edited from Spiegel, with the additional collation of five MSS. and for the first time translated. The Persian is from the Munich MSS. already partly edited in the Gāthas. An Appendix contains the accented Sanskrit Equivalents of the Avesta Text by the Author, issued upon the plan adopted by him with Yasna XXVIII. in Roth's *Festgeruss*, 1893 (Oldenburg compared the 'Vedic poetry,' in Vedic Religion, p. 27), and with Yasna XLIV. in the Acts of the Eleventh Congress of Orientalists held in Paris, 1897. Four photographic plates of MSS., with other illustrative matter are added, pp. 168, to be had of F. A. BROCKHAUS, in Leipsic, 10s. 6d., and of the Open Court Publishing Co., of Chicago. Yasna I. is especially valuable, as it deals with the chief important questions of all the non-Gāthic Yasna. Also a Dictionary of the Gāthic Language of the Zend Avesta, being Vol. III. of the Gāthas, pp. 623-821, Leipsic, 1903, price 12s. 6d., with 200 additional pages soon ready, pp. 622+400, 1022+xlvi, 1910. £1. For sale by Open Court Publishing Co., Chicago, \$6.00.

A few copies of ZARATHUSHTRA, PHILO, THE ACHÆMENIDS, AND ISRAEL, pp. 460+xxx (Chicago: Open Court Pub. Co., 1906, price \$4.00 net), are still to be had of Kegan Paul, Trench, Trübner & Co., and of the leading booksellers in Oxford at 12s. 6d. "He treats his subject thoroughly and exhaustively . . . deep and patient studies." J. J. Modi, Head Priest of the Parsi Colaba, Bombay, in the *Parsi* of Bombay, 1906.—"A wealth of learning and thought." *Nation*, N.Y., Aug. 30, 1906. This work, almost in its entirety, first appeared in Articles of the *Asiatic Quarterly Review*.

AVESTA ESCHATOLOGY COMPARED WITH DANIEL AND REVELATIONS, by L. H. MILLS (published by the Open Court Pub. Co., 1908, 50 cents net). SAGGI DI LETTURE, TENUTE ALL' UNIVERSITÀ DI OXFORD, SULLA RELIGIONE DELL' AVESTA, dal Prof. LORENZO MILLS,—being sections of lectures delivered in the University of Oxford, with ZOROASTER AND THE BIBLE, by L. H. MILLS (*Nineteenth Century Review*, 1894, first translated into Gujarati by N. D. COORLAWALĀ, of Bombay, 1896), translated into Italian by an accomplished Italian man of letters upon his own initiative. Torino, 1910. To be had of G. Sacerdote, Turin, Italy. Pp. 75. Price 2s. The Avesta Eschatology first appeared (largely) in Articles of the *Asiatic Quarterly Review*.

THE GĀTHAS IN ENGLISH VERBATIM AND FREE METRICAL, with Headings from S.B.E., XXXI. Leipzig, 1900. 7s. Soon to be re-issued, bound up with the Skt. Equiv. of Y. I. and the Italian.

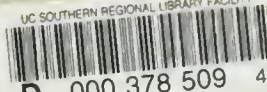
The 31st vol. of the *Sacred Books of the East*, the YASNA, VISPARAD, AFRINAGAN AND GAH, pp. 400+xlvi, 1887 (same Author), is still to be had at 12s. 6d.; the best Translations are those by Darmesteter and Mills (thus Dr. Geldner), *Encyclo. Britt.*, vol. xxiv., p. 778; as is the ANCIENT MANUSCRIPT OF THE YASNA, collotyped in an unsurpassed manner in the actual size and colour of the original, 770 photographs, with Introductory Note by L. H. MILLS, Ten Guineas. This is the main document of the above-mentioned works—for the presence of the original of it in the Bodleian Library, Mr. Mills is responsible, 1889.

"Professor Mills's name stands foremost in the ranks of those who have explored the field of Avestic literature." *The Rust Gofar*, Bombay, April 18, 1909.—"Beyond question our leading authority now living on the Gāthas." *The Nation*, N.Y., Aug. 30, 1906.—[Earlier] (of Mills' Gāthas) Das Ergebniss einer erstaunlichen Arbeit sehr mannigfaltiger Art—unser Verstandniss der Gāthas mächtig gefördert. *Gött. Gdehr. Anz.*, May 13, 1893.—"Insbesondere von Mills, der diese schwierigen Gedichte in gründlichster Weise behandelt hat." *Preussisches Jahrbuch*, 1897, Prof. Justi (Lexicographer).—"Tous ceux qui s'occupent de l'interprétation des Gāthas rendront hommage à l'immense labeur scientifique de M. Mills . . . son livre reste un instrument indispensable pour l'étude." Prof. James Darmesteter, *Revue Critique*, September 18, 1893.

"Alles was für die Erklärung der Gāthas nothwendig ist." (So also Dr. West in *J.R.A.S.*, 1906).—"Immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss . . . einen hervorragenden Dienst." *Zeitschrift der deutschen M. G.*, 1896 (the late) R. Pischel (first Sanskritist of Germany).—A new edition has been inquired for, and a renewed Government subvention is expected from an antiquated engagement.

A few copies are still to be had upon exceptional request, and for libraries, at £3, of BROCKHAUS at Leipsic.

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